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ADDRESS TO THE SUPPORTERS AND PUPILS OF
MILL-HILL SCHOOL,

ON THE PUBLIC DAY, JUNE 19, 1844.

BY THE REV. RICHARD WINTER HAMILTON, LL.D., D.D.

A REVIEW of nearly thirty-five years,—the half of “the days of our years,”—of the thirty-five years which are necessarily the most determining and active of all the “threescore and ten,” when even that sum of life is allowed,—must fill the mind that takes it with subjects of pensive interest. But the capacity to form such review implies that it is something more than the first half of our earthly being. A large proportion of our infancy was scarcely a thing of consciousness: to a larger share memory does not reach. The computation cannot then include our earliest years. The date I have described is reckoned from setting youth and opening adolescence. For so long is it,—thirty-five years! since I sat a school-boy among school-fellows in this fair retreat of knowledge and education,—since I partook of their tasks and their pastimes,—since I first gazed, with sentiments difficult to recall and impossible to renew, on the landscapes of this enchanting scenery, which seems, by its identity of aspect, its hill and dingle, its upland and plain, its rivulet and brook, to contrast and proclaim every other change. What has not changed? The material world, with all its seeming transformations, renews itself. The sun comes back to the same degree of its swerving track. The vernal foliage glitters on those branches which lately were despoiled and scathed. The streamlet murmurs and ripples on, whose channel a few months since was dry. But there are revolutions which may not be so repaired. Intellect and character receive fixed and immutable impressions. Truth or error, knowledge or ignorance, religion or impiety, have their exclusive operation on the mind. That is their seat and subject. It is of this

solemn process that we speak. Within the supposed term, how widely and dreadfully has this process worked! There have passed, through this Institution, new generations in their succession, each pupil's mind here developing a type or receiving a cast. These are yet pursuing their way in this world, or they have entered the eternal state. The course of their training in this place could not be indifferent—can never be indifferent! The bias, the plastic touch, the formative power, still is felt! It is yet going on! The immortal spirit confesses it equally with the tenant of our earth! Where are ye, beloved companions of far distant years,—mates of my youth? I can only trace a little band. Many images are in my memory, but I ask of the originals in vain. Not a few I fail to evoke from a long forgetfulness. But every *spirit* of once cheerful and smiling youth, whatever its lot, whatever its sphere, is living on, conscious, recollective, undying, and this its former local habitation continues to inspire its gratitude or to embitter its remorse. Faces may be turned hither, eyes may look forth upon this scene,—with what different expressions! —the patriot and the outcast, the holy and the wicked, the useful and the noxious, the honoured and the disowned,—from as different directions, from homestead and exile, from posts of influence and by-paths of obscurity, from the high places of our land and from the ends of the earth: ay, from more fearful extremes, glances may be meeting here from heaven and from hell! Yes,—while the perpetuity of nature in her great outlines and features prevails, *we* alone are changed: our luxuriant locks thin and grey, our sunny countenances pale and worn, our vivacious eyes sunk and dimmed,—*we* alone are changed: cares, sorrows, responsibilities, have saddened and awed us, —*we* can scarcely realise the past as belonging to us,—*we* may hardly identify ourselves,—*we*, *we*, alone are changed! We can no more return!

Passing from thoughts like these, sad and mournful, let me offer congratulations that this Institution has endured so long and proved so advantageous. Many regarded it as a doubtful experiment. The mind of the dissenting churches seemed scarcely to require it. The idea of education was very low. The means of education were as unworthy. The private seminary sufficed for nearly all. Twice seven years attained, trade and profession stood ready with indentures and articles to claim the tyro for the third. Jealousy was felt of the public school. Bigotry was scandalised at a liberal discipline. Little favour, doubtful auspices, smiled upon your foundation. Certainly that portion of public opinion upon which you must depend, was not prepared for your project. You broke away from narrow prejudices. They were the fetters which you burst. There have sprung up around you new conceptions, new classes, new exigencies. You held a noble advance. But it is now to be maintained. You must guide the power

which you have called into existence. You must stand foremost of the movement which you have impelled. And as the great science of teaching perpetually seizes clearer principles and ampler facilities and broader grounds, you are bound to allow it all its most philosophic range, while you equally guard it against all the conceits and impertinences of an empirical innovation.

Fifty years ago, our Nonconformist literature must have become strangely degenerate. The thinking habits, the tastes, the refinements, of a higher age seemed lost. They understand not the soul of Puritanism who speak of it as unlettered, nor do they appreciate the genius of Dissent who describe it as ungentle. Learning did of yore flourish among us. Our earlier writings are full of deep scholarship. They are imbued with the spirit of antiquity. Their raciness seems distilled from the ripest fruits which knowledge and elegance ever trained. They are settings of the brightest classic gems. But at that time, and even long before, a new race, most admirable for their piety, but otherwise rude as well as untaught, associated with us, bringing with them a great numerical strength, but also an unyielding force of prejudices. They certainly were not favourable to mental enlargement. They were the men of phrase, of prescription, of untutored feeling. With them the olden Nonconformist, spiritually improved by their contact, wrestled in many an intellectual struggle. Our learning had to be restored. Still shall we assert that, though a mixed multitude has come up with us, our communities never restrained and disparaged not only useful but accomplished learning. Great and almost insuperable were their difficulties. The universities of the south were shut against their members. Those of the north, though more liberal, were distrusted. We contended against the irruption, or, we would rather express it, the not quite congenial alliance; but it required wariness and energy to succeed. Our vocabulary had lost much of its clearness, strength, and ornament. Our ministerial furniture was slighted. Our sounder philosophy was disesteemed. Our theology, too deeply infected already by the vices of a pseudo-rationalism and of a lax interpretation, was threatened by the plausibilities of a loose, mean, and luscious declamation. It was an anxious era. The divinity, the scholarship, the noble character and ascendancy of our holiest ancestry,—our richest patrimony, our only inheritance,—were at stake. The course of a descending scale had begun. It was then that a few men of gifted mind and fearless zeal hastened to the breach. Our drooping colleges were revived. But no index of this melioration was so decisive as the plan and the resolve to establish this Institution. It struck a new chord among us, a summons to nobler efforts and higher deeds.

And in an age of calculation, a mechanical age, it was the honour of this school to seek and uphold grammar learning. The temptation,

the increasing temptation, the sordid temptation, was to turn all instruction into a craft, a manipulation. There was appetite for very little more. No clamorous importunity demanded this sterner style. Objections were even heard against it. Its likelihood of superfluousness was urged. Its irreligiousness was denounced. But here our "time-honoured," holy, Nonconformity made its stand. It would parley with none of the common-places of vulgar ignorance or mistaken scrupulousness. It joined its assent to the authority of universal experience, that the acquirement of languages, especially of the classic languages, is the foundation of the greatest learning, and the instrument best fitted for intellectual outgrowth. None contend for exclusive attention to them. None suppose that they comprehend the utmost materials of indoctrination. Mathematical and physical inquiries deserve no mean place in our institutes of tuition. But is the youthful mind capable of their highest principia? Ought it not to pass through a strengthening, expanding, preparation? Would not rigid science overstrain it? The cultivation of the richest languages, in the mean while, elicits and braces its energies. Oh how narrowly do they understand, or rather how unrighteously do they propound, the case, whose sole notion of learning a language is to get a glossary by rote! They know not that language is the expression of some people's inward life and heart! They know not that language is the minute inscription of habits and tastes which no public monuments can record! They know not that the words of the wise are the chronicles of their wisdom, and the words of the good are the emanations of their goodness! They know not that in the loss of these particular dialects of human speech, the loss must follow of the experience furnished by the most wonderful nations of the world! They know not that men must think in words, and that by words only can they be induced to think! They know not that language is the best analytic test of mental precision, so that rarely is that justly conceived which cannot be expressed! Thus the ancient Greeks declared reason and speech by the same word.*

This is not the time to defend our curriculum. That time is past. We cannot renew the controversy. It is settled. It is fatuous to regard it in a way the most hypothetical as that it can be disturbed. It is a fixed, demonstrated, Copernican, truth.

Only there is a defence of it almost worse than its impeachment. We love not selfish considerations in the unfoldings of the rational and moral principles of our nature. We would not press the care of youthful training upon a scale of social convenience and utility. "Maxima debetur pueru reverentia." A smattering of this lore is, forsooth, to be tolerated, because it may assist the conquest of the

* *Λογος.*

mercantile modern tongues! It may help the chemist and the botanist! It may guide the plodder through laborious nomenclatures! It is, perhaps, just endured, because deemed essential to a certain grade of society, and with a hope that it may be attended with civil advantage! It is submitted to as a sacrifice! It is borne with as a loss! It is secretly regretted! At heart it is despised! Aspirations are indulged that it shall soon yield before the discoveries of cerebral organization or of practical thrift!

Oh let us never plead the cause of those great forms of utterance, those musical effusions, those variegated terminologies, those heart-deep vibrations, those scenic epithets, those transparent self-reflections of the mind and the sensibility of the hidden man,—those languages which give us citizenship in ancient states, until we burn with their patriotic passions, and a seat around ancient roof-trees, until we are entangled with their domestic ties;—those languages which lead us through long-lost cities and homes, far more unerringly than we can find our way through such cities and homes when actually laid open from their volcanic inundation;—those languages which are as a song of the affections, an enthusiasm of the faculties, of our nature, when of itself it was most dignified and sublimated;—those languages which are full of the aesthetic of beauty and grandeur;—those languages to which others, only as they approach them, are graceful, apt, and strong;—let their cause never be pleaded on grounds of a low expediency, nor hold quarrel for them with “sophisters, economists, and calculators.” It is too high a cause for them to appreciate, and can only be conducted by the generous views and emotions which they cannot understand.

The study of the Greek and Latin writings has been severely condemned as irreligious. They are most certainly the productions of pagan writers, and their allusions of a sacred character are formed upon the mythology which they professed. The objection must equally lie against the study of their statuary and architecture. We must cast down all those prodigies of the antique,—those breathing marbles before which we can hardly breathe,—those friezes, those entablatures, those capitals, those colonnades, those arches, which seem to form themselves afresh before our eyes, and to build up anew their original structures. Of the chief classic writings it may be affirmed that they are imbued with a sincere piety. Reverent is the mention of their gods. They impute disaster of every kind to the neglect of the temples. They accept of rule and power as divine gifts on the humble subordination of a people to supernal rule and power. “Hinc omne principium, huic refer exitum.”* Why is Mezentius held up to our horror? “Contemptor Divum.”† Why are we made to shrink from his prowess and defiance? “Dextra mihi Deus.” Why does the

* Hor. lib. iii. Car. 6.

† Vir. *Aeneid.* lib. 10.

death of the tyrant, though the slaughter of his son might have constrained our pity, fail to draw a tear? "Nec Divum parcimus ulli." Homer is very chastity in his household descriptions, and he is a devout worshipper of those divinities whom his machines so often require and reveal. Pindar, with all his flights and fervours, is without a stain. Think of the historians, Herodotus, and Thucydides, and Livy,—the orators, Isocrates, Demosthenes, Cicero,—and where is the fear of harm? In a few places of the epic, and a few more of the lyric, poets, there is polluting image and diction. In some of the moralists there is profaneness. But there is room enough for selection. Suppose that Catullus, Ovid, and Lucretius, were never brought into our schools. It would be loss; but a good acquaintance with Latin, and better Latin, might be formed without them. I have lately most reluctantly come to the conclusion that Plato is a very tainted writer: but the Middle Attic may be studied without his use, and he is not often set before our youth. The Greek tragedians are very pure. We would hide and exculpate nothing wrong: our wonder, however, is, that in heathen works these vices should be so rare. To say that they are idolaters is certainly gratuitous: but was boy ever proselytised to their superstition? Might not the preceptor direct the pupil to the manner of homage and faith which they bear to their fabled deities, and teach him hence the constant acknowledgment which he ought to render to the Holy One and True? To say that the ancient classics are fraught with recitals of battles, is but slightly to condemn them: was boy ever turned into soldier by the blood of mortals and the ichor of immortals, mingled together on the Trojan plain? If battles did occur, it cannot be strange that annalists recorded, or that bards sung, them: the struggles of Thermopylae, Marathon, and Salamis, surely may be told and read: and should any fear that the youth thus taught should fly to arms, it can only be just to remember, that far more probably would strifes of a later and patriotic interest fire his fancy, and native heroes of the past and present hour arouse his emulation. Give these renowned models of writing their own principles of a deplorably false religion, and I fearlessly say, that they present nothing more extraordinary than their devout spirit and their blameless delicacy. He must possess a strange sense of virtue who takes refuge from them in our Gibbon, Dryden, and Pope. There would be as little happiness of escape from Aristophanes and Terence into our native comedy: even Shakspeare's tragic bust is not so unblurred and unsullied as are the heads which the Grecian Melpomene has so long since crowned.

The higher state of education among us has been very salutary as to our profession of Christianity. When learning was sinking low, an unhealthy feebleness came over all beside. Inquiry was arrested, and thought was proscribed. Our religious belief began to dote. A poverty of conception, an effeminacy of language, presented all sacred

principles most disadvantageously. A poltroon fear contracted and shrivelled up the soul. Rescensus of the inspired text was deprecated as an encouragement of scepticism, if not a rapine upon it by scepticism itself. Canons of criticism were condemned. The possible conclusions of science were beheld afar with an utter dismay. Men spoke of the laws of evidence and of interpretation, in a manner which made them quite different things in religious, and in common, applications. Whatever had been held by certain authorities and symbols, was proclaimed as co-ordinate with revelation itself. But what have the true hermeneutics achieved? Distrust of inspiration? I profess myself a believer in the Divine suggestion of every word of true Scripture, jot and tittle. But the book of God, given in its present conditions, must be authenticated as any other book. Its text must be collated and confirmed as any other text. Its language is to be interpreted as any other language. We think it responsible only for itself. We are often plied with sentences as extracts from it which it never contained. There are those who oracularly assure us of its purport and scope, which we may think it never did intend. Now we can open the Bible, and with open face can read it. Not my Bible, not yours; not what I have taken to be the sense of it, not what you; but only that which can prove itself to be the uncorrupted Bible—but only that which can be proved to be its unperverted meaning. Now is this strong, earnest, impartial, spirit the characteristic of our times? It is the fruit of liberal learning. But while we honour the instrument, we still more glory in the result. We believe it is the spirit of truth. Revelation seeks not the blind, the unreasoning, homage of our mind. It loves, it commands, investigation. "Search the Scriptures." By your full conviction of their veracity, by your entire reliance on their information, by your cordial devotion to their excellence, alone do you allow their claim or magnify their origin.

Philosophy is no longer scanned with a jealous eye. Time was at least when its name was in little favour among our many. The discoveries of science were supposed to lour with an ominous aspect upon Christianity. But this is now better understood. There has been no compromise nor concession. All that is proper Christianity, the religion of salvation, has long been given to us in the inspired page. We ask no new lights as to its substance; though new and still more beautiful illustrations may constantly be thrown around it. In itself it is complete: it is a dogmatic discovery. We should as soon think of addition to the physics of the universe, or to the principles of mathematics, as to the compass of the Gospel. But now let just and comprehensive philosophy commence any of its studies in reference to it. We hail its approach and subserviency. If moral, having worked out its theory of obligation, it will find in Christianity its best sanction and true approval. If inductive, Christianity anticipates

it,—“Prove all things, hold fast that which is good.” If the philosophy of history, Christianity furnishes its only scheme and key. If the philosophy of mind, it is forestalled by the scriptural analysis of the inner man. Kindle these illuminations to all their strength: our religion looks but the more intensely glorious beneath them! Or let science lay open her experiments: we still are fearless. Scan the chronology of the firmament! Read history in the stratification of the rocks! Discovery and deduction are on our side. Let the great laboratory be entered,—let forge and crucible be plied. Let silicon, the matrix of modern miracles, be put to all its torture! These elements are at an eternal distance from life and self-action. Archeology may lift its torch upon the “dark backward and abysm of time.” Not a date, nor a scene, nor an event, of our religion does it disturb. In all this are seen the might and the divinity and the victory of our faith!

Liberty has obtained strength in this enlargement of the popular mind. The servile and the abject are abhorrent to religion, and to its selectest influences. It awakens a conscious dignity. It enables each bond-man to burst his chains. Oppression has often stung to resentment, but more often has it bowed to abasement. Persecution, if it did not frighten our spirit, had sat heavy upon it. It had silenced our ministers, and suppressed our schools. Deliverance seemed hopeless. So long as the night of ignorance deepened around us, our love of freedom languished. We were satisfied to be oppressed. We sought toleration. We loved the hateful word. We asked no more of a revolution which we had conducted to triumph, and of a dynasty which we had raised to the throne. But as learning once more dawned, we felt the brand of toleration. We had sworn by liberty in the rescue of our country: we for ourselves now invoked its aid! And as we sprang from our dust, rivet after rivet started from our chains, and link of those chains fell after link. It is our fault, and just will be the retribution, if any man bring us again into bondage.

The intellect of our community being enlightened, its peculiar principles are now more manfully maintained. We apologise not for them. We do not obtrude them. But we honour the martyrs who bled for them the earliest in the Marian persecution,—who died the felon's death under the more cruel dragonade of Elizabeth,—who gave themselves to winds and waves more merciful than their enemies, and braved the exile's fate. We see no reason to be ashamed of maxims to which all legitimate inquiry appears to be leading forward the minds of men. Glorious is the goal at which they shall sooner or later meet! The right of man to think in all matters of religion for himself,—the prerogatives of individual conscience,—the sole authority of Scripture,—the spiritual independence of Christianity,—the voluntary nature of its support and promotion,—the exclusive headship of the Saviour,—

our personal accountability,—our rejection of all human mediation and substitution. If these avowals be now more distinct and uncompromising than they formerly were, knowledge has made the question more plain, examination has proved it more important, and events have shown it more binding. May our fathers never be ashamed for our degeneracy, nor their cause blush for our desertion!

In looking this morning upon the dear youth before us, we almost necessarily follow them into their future,—we unwittingly think of their lot in after life. They, if they live, must fill an important place in our world. If we might read prophecies going before upon them, we should see each in his sphere, and, if our votive prayers be heard, each honouring and adorning it. Here is the merchant upright and benevolent, with other God than Mammon and other godliness than gain,—uniting the ends of the earth in useful interchanges,—subordinating commerce to knowledge, civilisation, liberty, and religion,—his ships harbingers of good to the farthest shore, and his freights means of melioration to the meanest tribe. There is the jurist meditating the principles of his science, holding forth law as the shield of defence, and the sword of punishment; construing all, without chicane and partiality, into the breadth of constitutional right and freedom; or he shall stand the pleader asserting the cause of the poor and oppressed, and hurling defiance at the judgment-seat, if it be venal and corrupt. Now the navigator launches forth, redeeming the noblest adventure from the undeserved opprobrium cast upon it, converting the fulness of the seas to their destined use, and not only in seamanship but in religion, guiding his voyage by heaven. Then is seen, by the side of the sick and dying bed, the skilful healer, plying the secrets of nature which he has gathered up into his art, adding the graceful tenderness to the inevitable severity of treatment, lifting up from sickness and bringing back from death. This teeming mind pours out its stores of erudition: that hand creates the painting and the sculpture which ennoble a country and mark an age. The voice of the reciting boy in these examinations may one day be heard in the senate. The tender child, shrinking from the test of these publicities, may attain the high distinction of being the teacher of the young. But above all, I pray that from these forms,—“for this cause I bow my knee!”—may issue pastors for our churches, men of light and love, men of knowledge and zeal, men of power and earnestness, “helpers of the truth,” “good ministers of Jesus Christ:” and also missionaries in a great company, ambassadors to the heathen, of a spirit which shall surpass and throw behind all that discoverers have known of ardour, philanthropists of disinterestedness, and heroes of dint.

My dear young friends, I congratulate you on your pupilage; on the scene of your dwelling and the order of your training. I congratu-

late you on your proficiency. Be true to your studies and loyal to your instructors. You all know, however young, that you have lost much time. Redeem what is lost. Waste no more. Nothing is so precious. As to your studies I will only say, Be diligent, and when you cannot perceive the advantage of any particular branch of learning, pursue it as though you did, for you must be assured it would not be required of you were it not for your profit. Let early piety be manifest in you. While your hearts are tender seek unto the Lord God of your fathers. Shun evil communications. Be afraid of nothing but sin. Repress the curiosity of the youthful heart. Prayerfully resist each form of temptation. "Avoid it, pass not by it, turn from it, and pass away." Connect your path in life with your eternal destiny. Raise for yourselves the supplication,—it is so very beautiful, for the ways of ambition, and voluptuousness, and heedlessness, are ways which perish,—"Lead me into the *way everlasting*." Should you die in early life, yours will be a blessed grave, if you are born again. The Grecians buried their youth in the morning twilight: that of the evening would have reminded them of night—but this led on to the orient, the day-spring, the meridian sun! With better right should we remember you and hail you, as we laid you low, amidst the dawn and progress of your eternal day!

It may not be improper to remind you, that most young persons continue to unfold the same character which has been formed in their earliest years. A skilful observer is seldom in error when he takes his forecast of their future bearing. The listless are still listless, the ingenuous are still ingenuous, the diligent are still diligent. Habits are forming now: they are clinging things. Passions are opening now: they are unappeasable things. Aims are settling now: they are undiverting things. The presages and germs bespeak your whole future character and course!

But this is deeper insight: it is not formed upon the inspection of a day. We who are the casual witnesses of such a scene are often disappointed. The quick and brilliant youth may be well calculated for a part in some public display,—he seizes the prize and catches the applause. But so will not his teachers reckon him. Let the honour of this exercise,—doubtless well-awarded!—be the incentives to a yet more vigorous application, and let those who win the race also consider that they must keep it. Pitiable will it be if any laureate brow should this day show itself to be no more seen! If hopes be excited only to be deceived! As in the *Epigraphæ* of Homer we read of Nireus thrice,—only in form inferior to Pelides,—we see him bounding over the main,—but in council and in battle we never hear of him more!

Let me especially urge you to keep your station. You are of gentle descent and blood. Beware of low habits, and pursuits, and terms,

and haunts, and associates. Never speak lightly of rectitude and independence. It is very fashionable to boast, in these times, of an unprincipled recklessness. Affect no liberalism at the sacrifice, and to the disdain, of your ancestral and educational principles. Think, at least, no worse of any cause because it is contemned of the unreflecting and the wicked.

"Suffering for Truth's sake,
Is fortitude to highest victory,
And to the faithful, Death the gate of life."

Now begin to form your library. The sight of books, on which your youthful eyes were bent, will not suffer your maturer studies to relax. "Procure," says the author of the *Ἄγων Παιδῶν*, "Procure for youth the ancient writers, to make a collection of them as husbandmen do of all instruments for their employ. For of the same nature is the use of books to scholars as being the tools and instruments of learning." Resolve, in the strength of God, to prepare yourselves for useful lives.

We see you coming forward on the stage which we must soon leave. We welcome you to it. We resign our places for you. You have opportunities of action which our youth did not command. You possess facilities of education which we did not enjoy. Transcend us, —easily you may,—by your deeds. Take a station which we could never reach. Wield a hitherto unessayed power. The old man can only speak of the past, yet it may be a glorious reminiscence. The middle-aged feel that their strength, though impaired, is haply not exhausted. The young pant, and fill the future with dreams of fame. Thus the three choirs of the Spartan festival were wont to sing:—

The veterans—

Ἄμμες ποκ' ημες αλκιμοι νεανιαι. *

The younger men—

Ἄμμες δε γ' ειμεν αι δε ληγ, πειραν λαβε.†

The boys—

Ἄμμες δε γ' εσσομεθα πολλῷ καρρονε.‡

Phlarch. *Lycurgus*.

* We were once young, courageous in battle.

† We are so still,—if you try us.

‡ We will in our intrepidity excel you all.

ON THE UNITY OF THE CHURCH.

BY PROFESSOR MERLE D'AUBIGNÉ.

Being the substance of an Address to the Students of the Theological Seminary at
GENEVA, at the Commencement of the Summer Session of 1844.

Translated from the Archives du Christianisme. Paris, May 25th, 1844.

I BELIEVE IN THE HOLY UNIVERSAL CHURCH.*

A few months ago, I was called to preach the word of the Lord at Rome, on the site of the ancient Capitol, on the Tarpeian rock, above the ruins of the Forum, and opposite to those of the Palatine Mount.† I began my sermon with the words, *I believe in the holy universal church.* In the presence of the splendours of St. Peter's, and the Vatican and Quirinal Palaces; in the presence of the church which calls itself the holy universal church, and of the priest who pompously proclaims himself its head, it was my desire, avoiding all irritating terms of controversy, but with the freedom of a Gospel-Christian, to profess in Rome itself FAITH in the church, the holy church, the universal church, the Christian church, the ONE church—**ONE SOLE BODY.**

The same faith I am now come to profess at Geneva before you, my friends; for I hold to your having faith in the church, and to your feeling the strongest interest in the preservation of its holy unity.

The church has been founded by Christ himself; and consequently, like him, it is imperishable. It is a building, of which He is the chief corner-stone—a temple consecrated to God—the habitation of God through the Spirit.

First of all, and before anything else can be said of the church, it is “*the collection of the sanctified.*” (Acts xxvi. 18.)

But the life which God has put into it, must have an outward manifestation. “*The saints,*” says Calvin, “*are gathered together*

* *Catholic* is the Greek form of the Latin word *Universal*. We shall be obliged sometimes to translate passages of Scripture, according to the French version used by the author: otherwise the allusions and arguments would be obscure.

† When the Chevalier Bunsen was the Prussian minister at Rome, his love of antiquarian researches led him to purchase a residence on the Capitol. The premises still continue in the possession of the Prussian legation; and we understand that the present minister has with him a clergyman of evangelical sentiments, who acts as his chaplain in this official mansion. We conjecture, that it was in the private chapel of the Prussian minister, that M. Merle d'Aubigné preached. Assuredly it could not be in public, for he and Dr. Macris have been denounced, on account of their writings on the Reformation (of which, or portions of them, Italian translations are in circulation in various places of Italy) in a *Pastoral Circular Epistle* of the Pope, issued on May 7th, 1844, and published to warn against and forbid the circulation of the Bible and Protestant books.

into the fellowship of Jesus Christ, with the express object of their communicating to each other the gifts which God bestows upon any of them ; and, we will add, with the express object also of their exercising an active influence upon those that are without, the world ; thus answering to the words, “ How shall they hear without a preacher ? And how shall any preach, except they be sent ? ”

Thus Jesus Christ has founded his church, to be both *invisible* and *visible*, *inward* and *outward*.

This church, after having been *formed* by the word of the apostles, was *deformed* by the word of men, and, above all, of popes, and then was *reformed* in the sixteenth century, by the word of God, of which the reformers were the instrument.

Such is the church ; a union with which our seminary has always professed, and to which we repeat the profession.

We want nothing but the Christian church, reformed by the word of God : but such we do want, and will have. We do not want it, and we will not have it, as *deformed* afresh, and even *far more* deformed than it was before the sixteenth century, by Rationalism, Socinianism, Arianism, Pelagianism.

Now, we ask, are the churches numerous, which still rest upon the true foundation ?

Doubtless, a man must be deeply prejudiced, who could affirm, that churches, in which the errors just mentioned have seduced almost all the ministers—have thrown still lower almost all the people—have thoroughly impregnated the education of our youth—and have filled the books of church-service ; that such churches are, in all essential respects, what they were when Calvin founded and instructed them.

What lesson do we learn from the sad facility with which churches, formerly the purest, turned away from the truth ?

We learn that the church has need of a continual reformation.

The church must be manifested to the world ; but, by that very thing, it is exposed to the contracting of many defilements. Spiritual deadness, party-divisions, offences, slavery to political power, worldly transformations, substitution of falsehood for truth, even downright infidelity, will make entrance for themselves. While men sleep, (alas, they have slept above a hundred years !) the enemy comes, sows his tares, and goes his way. A time comes, when men will not endure sound doctrine ; but, having ears itching for smooth things, heap to themselves teachers according to their own desires. There are dotings about questions and strifes of words, whereof come envyings and contentions. There is even a necessity for there being divisions among us, that those who are approved may be made manifest.

This is the reason why we do not fix ourselves on the sixteenth century. We do not crystallise into the figure of our reformers. We seek not the earthly form which they gave to the church, but the life

which from heaven came down upon them. Before all things else, the church must live, the church must grow, by the power of the word of God. It needs to be incessantly purified by sufferings, *sustaining* (says Melanchthon) *diversified and oppressive sorrows, both general and peculiar*. The judgment of God must begin at his own house. The church will always need to be cleansed anew from the impurities brought into it by men of the world, as the ore requires to be purified from the foreign matters which stick to it. By frequent reformations, the church must be continually brought back to its historical and spiritual origin. Do our bodies need to be attended to only now and then, or, at most, once a year? Do they not require daily food, refreshment, and restoration? Yes; and so it is with that of which the apostle speaks, when he says, *There is one body*.

Now, one of the most efficient means for maintaining, and, if need be, restoring, the truth and life of the church, is to maintain or restore its **UNITY**.

Universally, where the church is in the state of *oneness* with its Head, it is at the same time in the state of *life* and *truth*. The unity is the guarantee of the truth.

The reformation of our age must consist in giving to the church *unity and liberty, in truth and love*.

But how must this unity of the church be obtained and preserved? *By inward action, not outward.*

Now is the time that Christians must apply all their cares and efforts to two things. 1. Not to divide from one another, for matters of secondary importance. 2. To grow in attachment to all those essential things which are our common possession, and are the bond of union.

We cannot be *one* at Geneva, Berlin, London, Edinburgh, the Hague, Paris, New York, Calcutta, Tahiti, and even Moscow and Rome, without our being all at the feet of Jesus Christ: that is the right position for the church, its model state, [*l'état normal.*] The Reformation of the sixteenth century unavoidably drew after it many rents and lacerations, even in its own bosom. That of the nineteenth must bring forth *unity*; *unity*, out of Rome, but in Christ.

What then are the various aspects of unity, to which God calls us? St. Paul enumerates them, Eph. iv. 4—6. Let each of these apostolic words become to all of us a *realised truth*, and the church of our day will soon undergo a **REFORMATION** the most powerful, the most intimate, the most glorious.

I. *There is one body.* Whose body is it? It is Christ's. He is "the Head of the church, which is his body,"—his spiritual body. Since it is a spiritual body, its means of union must be spiritual: and since Christ calls all the sanctified "his body," it would be a monstrous thing for a Christian to refuse communion with any one of those whom

Christ has united to himself, and declares to be "of his flesh and of his bones." Is it not enough that the personal body of Christ was torn upon the cross by impious wretches; and shall his spiritual body be now torn afresh by our pride and our want of holy love?

II. *There is one Spirit.* This is the Holy Ghost; the life of the body. The apostle says not, There is a pope,—a primate,—a general synod,—a venerable company, or a classis,—a prince, or a state-government. But he says, There is one Spirit: the Spirit which dwells in all your brethren;—which dwells within you. Ye are the temples of the same Spirit.

III. *There is one hope.* Little signifies it in what part of the world you were born, to what nation you belong, the fashion of your countenance, the colour of your skin, the government under which you live. It is one and the same heaven that will receive you all for ever. There is *one hope*.

IV. *There is one Lord.* We have "not many masters," James iii. 1. Whoever belongs to the sole and same Lord Jesus, who died and rose again, he belongs to us. What difference does it make that he worships in another building, with another prayer-book, or without any book of man? The thing important is, not that he follows with us, (as once an apostle questioned,) but that he follows the *one Lord*.

V. *There is one faith.* The matter is not about long creeds, multiplied articles. We do indeed like confessions of faith; but they are not what the apostle speaks of. His subject is what Luther calls "the inward and living thing," the faith wrought in the heart by the Holy Spirit, everywhere the same; "the like precious faith" which all the saints with us partake, and which unites even those whom articles of faith divide.

VI. *There is one baptism,* the baptism of regeneration by the renewing of the Holy Spirit. Where the graces are found of which water is the sign, where there is the sprinkling of the blood of Jesus Christ, *there is unity*. We shall allow of no separation for any difference in the outward rite, for the employment of much water or little, for the fact of administration at one age or at another. After having visited the churches in Rome, I passed through those of Milan; and while at Rome baptism is administered by sprinkling, I found that, in the ancient churches of St. Ambrose, it was by plunging the infants into water. These observable differences in the Ambrosian rite, are not regarded at Rome as breaking the unity. Shall we show more formalism, exclusiveness, bigotry, than even Rome herself?

VII. *There is one God and Father of all, who is above all, and through all, and in you all.* Who can claim this God as their Father? All—all who have received the Spirit of adoption, the Spirit of his Son; all who say with a confidence truly filial, "Our Father who art in heaven." Yes, *all,—ALL*.

Then, let there be a grand **UNITY** in the whole family of Jesus Christ ! Of this unity, the great principle is *communion* with the sole Head. I therefore conclude by saying to you, Christ is the true vine ; ye are the branches. Abide in him, and he will abide in you ; and ye shall be *one* in the truth, under one sole HEAD, *one sole body*.

ON THE MODES AND FORMS OF WORSHIP AMONG CONGREGATIONAL DISSENTERS.

(Concluded from page 499.)

7. We come now to the consideration of that part of public worship which consists in *prayer*. We were happy to see this subject, as far as relates to ministerial qualifications for the exercise, and to the due mental and spiritual preparation of the people to join in it, so ably discussed in recent numbers of this magazine ; we shall confine our remarks, therefore, to its forms and modes.

As it respects public prayer, the church has been divided into two great parties. 1. Large sections approve of prescribed and set forms only, and almost exclusively use them. 2. Other large sections reject such prepared forms, and allow only of free and extemporaneous prayer. A few bodies have endeavoured to combine the two. Most Congregationalists in theory, perhaps all in practice, adopt the second view.

On this subject we desire to be candid. We would not for a moment say that a form of prayer is sinful, or unlawful, or inconsistent with true devotion. With Dr. Redford, we are "far from despising forms of prayer, and most distant from calling in question the sincere and acceptable devotion of multitudes who use the liturgy ;" yet we are sincere and unalterable in our conviction that free prayer, as a rule at least, is right in itself, scriptural in its authority, and most beneficial to the church.

It is not necessary here to refute the very feeble argument for formularies of prayer, derived from the Lord's prayer ; nor to enter into the philosophical reasons which lie against them, and in favour of free prayer. It is enough for us to know "that liturgies," to quote again the language of Dr. Redford, "are wholly unknown to the New Testament ; that there is not a vestige to be found in Scripture, of any *used, prepared, or imposed* by Christ, or his apostles, or any of their successors, in the *purest and most devotional ages of Christianity*."*

* This statement appears to us to require *some* explanation. Much confusion and misunderstanding have arisen from using the word *liturgy* in an indefinite and varying sense : and the boldest conclusions have been drawn from the most unsatisfactory premises. The advocates of liturgies, as Bingham, their champion, of the last

Tertullian informs us, that in his days they prayed "looking up to heaven, with hands stretched out, because they were innocent . . . and without a monitor, because they prayed from the heart." And again, in his "De Oratione," he says, "Having premised the Lord's prayer, we may offer up accidental requests and petitions." To translate the phrase, "sine monitore quia de pectore," from memory, or sincerely and without compulsion, may be a shrewd gloss, but we wonder what scholar would allow it. Prayers, then, were certainly offered in his time not precomposed; indeed, we know not how in such an attitude they could well be read. No form, we think we may say, no single prayer, has come down to us which can with certainty be traced back to the third century. Persons may imagine and conjecture,

century; and Palmer, their principal defender of our times, aim to prove that the Scriptures were invariably read in some order in the ancient worship; that certain passages of the word of God, or of human composition, whether prose or poetry, were regularly sung; that the Lord's prayer was constantly used, and also uniformly employed in baptism; that before prayer the deacon was accustomed to say "Ορθοί στῶματα καλῶς; that responses were used, as when the minister on certain occasions said—"The Lord be with you," the people replied—"And with thy spirit." That the doxologies of the New Testament were regular parts of their service, &c. &c. from which, they not only conclude in favour of liturgies, but also seem themselves to infer, and *certainly wish us* to infer, that there was *no free prayer* in the early church; but that all *direct addresses to God* also were precomposed and written formulae. This is certainly jumping to a conclusion; and we are apt to think, that notwithstanding all this, *one-half of the Divine service of the church might still consist of extemporaneous prayer*; whilst we affirm unhesitatingly, *that no proof can be given that free prayer was not used*. The opponents of liturgies, on the other hand, establish the fact that free prayer was used; and show it to be in the highest degree probable, that no written forms of prayer, in the proper sense of the phrase, were employed, and then, as inconsiderately affirm that the ancient services of the church were in no sense liturgical. But if that office of Divine worship, which includes the reading of the word of God in order, and the singing of precomposed words, and the use of Scripture phrases, whether copious or sparing, though its *direct addresses to God* may be *extempore compositions*—I say, if such office may be called a liturgy, and it *certainly may*, why, then, not only did the ancients use liturgies, but *we ourselves* employ them with the utmost regularity. The real question then is, *not between liturgies and no liturgies*, but between free prayers and precomposed prayers, as *parts* of such liturgies. If Dr. Redford includes in the term, the whole of the devotional offices of the apostolical churches, and intends to deny that the Scriptures read, and the hymns or other passages sung, were regulated by any law, we do not think he could establish his position; but if he means *that part* of their services which consisted in prayers and supplications, we think it would not be easy to disprove his assertion. For we confess that had we no other authority than Bingham and Palmer, though we would not positively deny *all use of forms* of prayer in the first and second century of the church, we should yet be compelled to conclude that free, or extempore prayer, entered largely into its worship, and constituted the rule, and that liturgies never prevailed till the spirit of piety declined, and its ministers became incompetent to offer it in an edifying manner.

ture, as Palmer does, that this prayer or that was composed by some apostle, or some contemporary of the apostles, but guesses prove nothing; and if certain prayers could be traced to certain authors, and be shown to have been used in public, it would be no argument for the exclusion of free prayer; whilst, if no such liturgies as are now contended for were drawn up by those who alone could have framed them without error, (and if there had been, they must have come down to us) surely *we* may be excused for declining to adopt them. *We hold free prayer to be one of the choicest gifts of the great Head of the church.* We believe that if it were generally abandoned, and unvarying liturgies substituted, the spirit of devotion would soon be extinguished, and the whole church be brought to a state of formalism. We think it was designed to be a principal means of perpetuating and maturing our piety on earth; and that history confirms our views. Whilst, then, we condemn not those who conscientiously differ from us, and profess ourselves able occasionally to join in their devotions with profit and pleasure, we yet feel that we should seriously err and greatly sin if we did not contend for free prayer as the rule in the church of God, and as vital to its spiritual welfare.

And while we are earnest in this matter, we should, on the admission of forms of prayer, be still more earnest against *one uniform liturgy*, or against its *imposition in any way*. Even when introduced into the early church, the same liturgies were not used by all; nor till the year 506 was any attempt made to enforce them. Bingham himself has a section to prove that "every bishop was at liberty, in the first ages, to order the form of Divine service in his own church, which privilege," he says, "they retained for several ages." There can be little doubt, we apprehend, that he used prayers composed by himself or by another, or prayed extempore at his pleasure. We could not consent to the abridgment of this liberty; and must regard the total or nearly total exclusion of free prayer, and the substitution of prescribed forms, as a most perilous usurpation of the authority of Christ.

If any should say they agree with us in the main, but think that there are some general and necessary topics of public prayer that might advantageously be reduced to forms, *while free prayer is still the rule*, and that with respect to this matter dissenters are too strict, and ought to be left at greater liberty, we shall not contest the point. We are commanded, *e. g.*, to pray for kings, &c., to make supplications for all men, somewhat after the manner of the Litany in the English Prayer Book; it is exceedingly difficult to select, time after time, varied and suitable expressions, and to render interesting such parts of extempore prayer. We admit it and feel it; and we confess we see no objection to any minister of Jesus Christ compiling or preparing for himself a number of forms on such topics, and using them as his discretion may

suggest ; or to a volume being prepared and put into the hands of our people to be so used, in congregations that desire it ; we only stipulate that the practice be so limited as neither to injure the gift of free prayer, nor to take the place of what we believe to have been the prevailing law of the primitive churches, of praying "sine monitore quia de pectore," without a prompter because from the heart.

One word more on this topic, lest we should be misunderstood. By free prayer we do not mean *unprepared* or *unpremeditated* prayer. It does not preclude the use of written prayers, or the introduction of petitions taken from the writings of others. The *man of prayer*, when suddenly called upon, will frequently be able, without any previous thought, to address God in language as connected and excellent as though he had prepared his prayer ; but we condemn *ex imo pectore* offering to God that which costs us nothing ; and should be as backward as the most devoted liturgists to sanction those crude bursts and undigested effusions which they profess so much to dread. But such could not be presented among us, if those whose office it is to speak to God would take those necessary pains to fit themselves for the exercise, so powerfully advocated in the September number of this magazine.

Referring our readers to that paper for what relates to the necessary mental and spiritual preparation for public prayer, we proceed to notice some of those matters which come more immediately within our province ; and,

1. The *attitude and manner* of the minister praying are of some importance. He may stand or kneel, as he pleases ; but we would suggest that, *if he stand*, Scripture example seems in favour of the outstretched hands and uplifted eyes ; *if he kneel*, of the closed eye and inclined head. The whole manner and appearance, we apprehend, should be that of the child addressing an affectionate and venerated Father. The most impressive example we ever saw of the proper outward manner of public prayer was that of the late venerable Robert Hall. To look upon him in that exercise to us was truly touching and sublime : his countenance and attitude expressed the abasement of the sinner, and the confidence of the child, together with the dignity of the son ; whilst his language was calculated to enkindle the tenderness and fervor of devotion in every heart. Those movements of the head, that action of the hand, and distortion of the features we sometimes see, both distract the mind and offend against all good taste. In our closet we use no rhetorical action in prayer ; we should feel it to be an outrage on all propriety ; we are natural then, without an effort to be so. How strange that as soon as we appear in the church we should become as unnatural as possible ! To duly modulate the voice, and present our petitions in suitable tones, requires especial care. Evenness without monotony, solemnity without dulness, seriousness without whining, should be aimed at ; whilst the most fervent and impassioned

parts should be uttered in a subdued manner. We are sinners, let us speak with humility ; in Christ we have boldness and access with confidence, but while we draw near with the affection and reverence of a child, let us avoid a presumptuous and familiar approach : and if we have to interest others, and carry them with us to the throne of grace, let us remember it is not to be done by *art* or *effort*. To avoid faults in manner is a principal thing (and perhaps of all faults the set purpose to produce impression is the most offensive) ; let us be free from them, then, if our heart is right with God ; and the people devoutly minded, their sympathies can scarcely fail to be excited.

2. Great attention requires to be paid to *the form of expression* in prayer. Our prayers should be PRAYERS, not harangues, not sermons ; PRAYERS, and neither pieces of reasoning nor of declamation, neither eulogiums nor comminations. It is grievous to observe how many there are who never seem to have asked themselves, either *how a* prayer should be *uttered*, or *what it should be*. We were lately present at a public religious meeting, which was opened by prayer ; the brother who opened it was a man of superior mind and of sincere piety ; the matter of his address and the construction of his sentences were all we could desire ; and so far it was *properly prayer*. But his tones and gestures, his awful pauses and deep-drawn sighs, together with his frequently elevated, ringing, and terrific voice, were as evidently intended to produce effect ; and with some the success was singular, but to many others they were so unnatural as to distress and shock the whole frame, and render religious sympathy utterly impossible. A short time previous we attended a Lord's-day service, at which a titled divine officiated. There was due solemnity of utterance, and but little impropriety of manner ; but there was scarcely a PETITION from beginning to end. Those sentences that should have been supplicatory, were merely declarative, and so tautologous and verbose, that, as a homily, it would have induced only weariness. Perhaps the two more faulty parts of our addresses to God, are those which *should be*,—confession and petition. Now surely it is quite out of place, for a man, when he should be acknowledging his sins before God, to be *proving* the guilt of man, and *disserting* on the consequences of the fall. It is quite out of place, when he should be asking for grace to subdue the evils of the heart, and make us new creatures in Christ Jesus, to be painting the deformity of vice, or the beauty of virtue ; sketching the character of his fellow-worshippers, finding fault with them for their defects, and scolding them for their follies ; to be preaching to the people, or *at* them, when, as one of them, he should be humbly and earnestly praying for what he and they in common want. There is another style of address sometimes adopted, which is as real, though not as gross a departure from propriety. It is *exposition* rather than preaching. It consists in

enlarging on various passages of Scripture, and seems intended sometimes to give instruction to the people, and sometimes to convey information to God. Neither the one nor the other can properly be denominated prayer.

Now the great evil of such addresses is, that they are not adapted to excite, one had almost said *cannot* excite devotional feeling, or stimulate the spirit of grace and supplication. The worshipper may not be able to point out the defects, but *he feels* that the one is not confession, that the other is not prayer. He is compelled to think of sin and depravity; the redemption that is in Christ Jesus, and the grace of the Holy Spirit, are brought before his mind, because the person who speaks, speaks about them; but in the one case, no deep humility for his own sins is induced; in the other, no earnest cries ascend to God. *They cannot*, because he who conducts his devotions, does not make confession or pray. Yet a little attention to the meaning of words, and a little consideration of the best examples, would be sufficient to expose the evil. Confession—Petition—Asking—Seeking—Praying. How can persons who think of the import of such words, sermonise on their knees? The examples of Scripture, if looked at, would correct the error. The confessions and prayers of David, of Solomon, at the dedication of the temple, of Ezra, and of Nehemiah, of the publican and the malefactor, of Stephen and of Paul, especially the Lord's prayer, are examples of the manner in which it becomes us to speak unto God.

We cannot refrain from referring again to the late Mr. Hall. We are compelled to express our dissent from the strictures on his public prayers of his distinguished friend, the late Mr. Foster; and cannot help thinking that he has spoken in exaggerated terms of their unconnected and discursive character. Our conviction is, that his prayers, as prayers, approached as near to perfection as did his sermons, as sermons. The kind of prayer which Mr. F. seems to prefer, and which consists in taking one thought or one topic,—*e. g.* the paternal character of God, accumulating petitions upon it, and then passing to another,—may be a very excellent gift; may be worthy of cultivation in those who possess it; and, when skilfully exercised, be profitable to worshippers. But we do not think this *distinctively* the proper method of prayer. It may be well in the few cases where it is quite natural; but we object to its being *compared* with the method adopted by Mr. Hall, in depreciation of his; and to that chosen by him being represented as *less excellent* than the other. Our persuasion is, that that which he followed, and we doubt not followed intentionally, was of an *order equally high*; that it is much more generally useful and effective; though we believe that excellence in it is far more difficult of attainment.

We should not do justice to our convictions if we did not mention the Liturgy of the Church of England as a model of the *style and*

manner of prayer. It may be defective, it may contain great errors, and omit important topics; but it is not in these particulars that we are speaking of it: it is chiefly, if not exclusively, of its style of expression and form of address. We ought not to allow sectarian prejudices to blind us to what is admirable in the devotional services of others. We ourselves shall be the losers by such a course. We would learn from all; and would refer to the general confession, to some parts of the Litany, to several of the Collects, to the prayer for all conditions, and to the general thanksgiving, "Almighty God," as specimens. There is a propriety in them which commends itself to our judgment, and a simple sublimity which affects and bows down the heart.

3. It is worthy of consideration, whether the division of our direct addresses to God into several parts, the intervals being filled up with singing or reading, would not be a great improvement on the general practice. A country girl, on being asked whether she preferred church or meeting, at once replied, "Meeting, to be sure." "Why?" "Because at church one isn't still minute; there's first standing, then kneeling, then sitting, now praying, now singing, and one cannot get a wink of sleep." And it would be well, if *our* services were so arranged as to interpose a similar difficulty. The Liturgy of the Church of England is broken up into so many parts, its prayers are so brief, its exercises and topics so varied, and its changes of posture so frequent, that the mind is kept in activity; and that service which, from its length and repetitions, would otherwise be wearisome and monotonous, is found to be full of interest to many pious minds. The custom amongst us has been, to read one or two portions of the word of God, and to offer one long prayer, embracing all the matters which were deemed suitable. Our congregations in prayer, (setting aside those that sit, which, in a few districts, are numerous,) either stand, or half kneel, and half sit; and as our churches are not constructed for kneeling, those who prefer this posture are obliged to rest partly on the edge of the seat on which they sit, and partly against the back of the pew before them; the result of our observation and experience is, that in either of these postures it is exceedingly difficult, even for good men to keep their attention alive through our devotional services; whilst a distressing listlessness is too often seen in many of those who stand. A few ministers, in order to remedy these great evils, have varied their services; and in every instance, we believe, relief has been felt, and an increased interest awakened. But we want to see the matter fairly considered, and the improvement become general. Why should all the appropriate topics of public prayer be crowded into one address? It does not seem suitable in itself. It is not agreeable to Scripture example. It is a great pressure upon the mind, and a great tax upon the

resources, of the officiating minister. It is no easy thing for a man, whatever may be his powers, to offer two general public prayers each Lord's day, and to preserve fulness and variety, and avoid tautology and common-place. Why should not a congregation be called upon now, in a short address, to offer adoration and praise; then to make confession of sin, and deprecate the Divine anger; a third time, as saints and faithful brethren, to supplicate mercy and grace; and then, a fourth time, to pray for all men; each interval being filled up with a suitable psalm or hymn, or Scripture lesson. A pleasing variety would be given to our services, and the changes of posture required would afford relief.

4. We have another suggestion to offer. There is scarcely any section of the church but our own, that discourages responses on the part of the people; yet the practice is very ancient. What is more, it is *scriptural*. The Israelites were directed, as each blessing was pronounced on Gerizim, and each curse on Ebal, to say "Amen." When Asaph and his brethren had chanted, or sung, David's ode of thanksgiving on the bringing up of the ark, "All the people said Amen, and praised the Lord." Several of the Psalms were evidently constructed for the purpose of allowing the response; and the hundred and thirty-sixth Psalm was either sung antiphonally, or the words "for his mercy endureth for ever" was the answer of the assembly. This custom prevailed in the synagogue-worship in the time of our Lord, who united in it; as the apostles, after his resurrection, still did: nor can there be any reasonable doubt that it was continued under their eye in the early church. The principal responses were doubtless in the psalmody, but at the close of every prayer also, the people audibly said "Amen." The minister, as already stated, before he began his sermon, or homily, said, "Peace be with you," and the people replied, "And with thy spirit;" and several such salutations and answers occurred in the course of a service. The manner of uttering the responses in the Church of England, especially in the reading of the Psalms, where the minister, in a grave and solemn tone, reads one verse, and the people, headed by the clerk, who seems to regard all due modulation of the voice as a sin, we certainly cannot admire,—often it is truly ludicrous; on the other hand, the groans and sighs, and the promiscuous interjection, by most classes of Methodists, of the words glory, hallelujah, amen, at those intervals which the person praying seems to leave to invite it, we think equally unsuitable. To us, as a body, neither of these modes is agreeable; the one we think an offence against all good taste, the other against order and decorum. Perhaps we are too jealous of proprieties; morbidly afraid of whatever savours of cant or enthusiasm, and tends to beget hypocrisy. Certain, however, it is, that we have been led to the *total disuse* of responses; and are thought to take our part in the devotional services of the

sanctuary, with a silence not far removed from coldness. And does it not *seem* improper, that prayers and praises, in which we ought to join, should be offered to God without *any* audible indication on our part that we *have made* them our own? Would not the expectation of uttering but a single word at the close of each address tend to keep our attention alive through the whole? At least, should not the custom of saying, with a loud voice, Amen, at the end of every prayer, be restored amongst us?

5. The frequent perusal of books of devotion, not only by ministers, but by all Christians, and especially by those male members of our churches who are in the habit of public prayer, would be of great advantage. Such contemplations as those of Bishop Hall, such meditations and prayers as have been bequeathed to us in the *Sacra Privata* of Wilson, and the Reformed Devotions, etc., cannot become too familiar to us. We long for the appearance of such books *now*, fresh from the heart and the oratory of some of our masters in Israel: they would enrich our minds with pious thoughts; keep up within us the glow of a deep and sublime devotion, and furnish us, even when we did not choose to use their words, with suitable material for praise and prayer.

6. The subject of preaching we shall scarcely touch. It deserves a full and separate discussion, and we are not without hope that it may be taken up by some competent person. A few words, however, seem necessary: first, as to the character of the exposition, or sermon, proper to be delivered at the first full public service of the church on the Lord's day. Its principal aim, we think, should be to promote, in the largest sense, the personal piety of the faithful; to instruct them further in the things of God; to excite and strengthen devotional feeling; and to persuade them to a holy conversation and useful life. It would not be necessary that other persons present should be entirely overlooked. To them, indeed, something appropriate might always be said; but such should be the grand aim of at least one of the homiletic exercises of every Lord's day. There is, secondly, another class of sermons of equal importance, and demanding great care,—sermons adapted to a promiscuous assembly, and having for *their* chief end the bringing of men decidedly to God. In addition to the service for the faithful, therefore, there should be others; when the singing, reading, and prayers should all be shorter, and Christ should be exhibited as the Saviour of sinners;—such, in a word, as those conducted with so much success, on the principle of brevity and pointedness, by Wesley, Whitefield, and their coadjutors. One such service might generally be undertaken by the pastor of the church; but we are strongly of opinion that men should be *trained for this special work*,—TO HERALD THE GOSPEL, and solemnly devote themselves to it; that whilst our pastors and teachers are occupied at their



stations, edifying the body of Christ, *they* might be performing the office of evangelists throughout the land. We could name several men, great and good, whose talents are peculiarly and manifestly adapted to this branch of ministerial labour. And we are fully assured, that if, instead of having a pastoral charge, they would entirely consecrate themselves to it, they would find in almost any town in the empire, on every Lord's day, great multitudes pressing to hear their message; whilst, speaking *κατὰ ἀνθρώπων*, we also as firmly believe that their converts would be multiplied in some thirty, in some sixty, and in some a hundred fold.

9. There is but one topic more we deem it needful now to mention. If it should be admitted that the principal Lord's-day service should now be held, as we think it anciently was, for the breaking of bread, in commemoration of the death of our Lord, an alteration in the arrangement of our assembly would seem to be required. True, we might return to the weekly celebration, without any such change, by having it, as it now is, a second service; but the objections to this are, that it would weaken our interest in it, and compel us to abridge or hurry over both services, so as to bring them within a convenient time; or come to the second in an exhausted frame of mind.

In apostolic times, we apprehend, those who were in the habit of communicating, would, for the sake of order and convenience, be seated around the officiating minister; others, who were present, taking their station elsewhere. We are quite aware that, towards the fourth century, the service was double; and that there was a missa catechumenorum, and a missa fidelium; that the non-communicants, in some districts, were subdivided into catechumens, energumens, and penitents; and that all these retired, before the service of the faithful began, who commemorated the death of Christ in secret. We doubt greatly, however, whether all this was apostolic. We have met with no evidence from history, that the Lord's supper was a secret service, until the Christians, driven by persecution, had, for a long time, been compelled to retire to observe it. When the disciples at first met in private houses, it is not to be imagined that those members of the family who were not yet believers were forbidden to be present; or that, when they assembled elsewhere, a Christian parent was not allowed to bring his yet unconverted child, or his heathen neighbour, who wished to learn the new doctrines. There is nothing in the New Testament that we can discover, nothing in the spirit of the Gospel, or in the nature of the institution, that would lead us to conclude that it must be observed in private. But, when it came to be a solemn sacrament, and a tremendous mystery, instead of a feast of sacred and holy joy, it was necessary rigidly to exclude the catechumeni, to strike them with a salutary awe.

The arrangement that would seem desirable, on the supposition that

it were made one service, and that public, may perhaps be objected to, on the ground of its breaking up families and separating their members. And this, from the force of habit, would doubtless, for a time, be felt to be an evil, and be attended with painful feelings. But would it be without some great advantages? Might not our addresses often receive a *point*, which now, through the promiscuousness which marks *all* our assemblies, we are unable to give them? Might not communicants and spectators both be appealed to with greater distinctness and power? Would not the unconverted be often made to revolve beneficially, the distinction between them and the converted? And would not believing persons be led, by the felt separation from the family, to offer up many a fervent prayer for the salvation of the husband, or the wife, or the parent, or the child? But, besides this service, there would be others, when no such divisions need take place, and families, as now, might still sit together, when Christ crucified was to be made known to the multitudes; and for the profitable conduct of which, we cannot but think, the previous services might be made an admirable preparative.

We add no more at present. We may hereafter attempt to sketch two or three orders of service, in illustration of our remarks. In the mean time, we submit with deference, what we have said, to the consideration of the wise and good. We are not aware that we have suggested anything which can properly be denominated innovation. In the main, we believe our modes and forms of worship to be right, because they are scriptural. There is no new principle we wish to be introduced. It is true, we have spoken of defects; and there are always some who are unwilling to hear of defects. But, we believe it to be characteristic of our body, more than of any other, to disclaim infallibility, and to be ready to acknowledge faults. And, for our part, we take this to be no insignificant proof of our substantial conformity to the word of God. Those defects, however, are only in the carrying out of our principles, only in the details of our services. They exist through inadvertence, may be supplied without difficulty; but they require to be pointed out and well considered. All, therefore, that we desire is, to see harmony restored between the different parts of our worship, and every branch of it receive its due and full proportions; that our principles may be seen in all the variety and power which we are sure they possess, and our public religious services be clothed with all the attractive and impressive interest which, we believe, they might be made to wear.

THE WHITEFIELD PAPERS.—No. IV.

MR. DEBERT.

THE name of this gentleman is sometimes spelt Debart. He was a dear friend and frequent correspondent of Mr. Whitefield. He was a resident in London, married, and still living in August, 1763. To him, Mr. Whitefield addressed the following letter.

Deal, Jan. 27th, 1737-8.

DEAR SIR,—Last night I had the pleasure of yours, and the same Spirit who assisted you in writing it, made it speak peace to my soul. The joyful news of so many holding up holy hands for me whilst I am tossing upon the great deep, gave me unspeakable satisfaction; and a firm persuasion that God would regard the supplications of his praying people, made me believe that God would prosper the work of his hands upon me. Oh, dear sir, were you to see how good the Lord, my strength is, your soul would be filled with marrow and fatness, and you could not but praise him with joyful lips. Wherever I go, He makes his Divine power to be known, and so mighty has the word of God increased and prevailed in the place where I now sojourn, that all Deal is in a holy flame. A Divine fire seems to be gone out from the presence of the Lord, which, I trust, will run very swiftly, and purify the hearts of the inhabitants of this town. The fields seem white ready to harvest, and, blessed be God, he has enabled me to put forth my spiritual sickle. I have preached here twice: once on Sunday, and once again on Wednesday, and the Holy Ghost has fallen, I trust, on many that heard the word. Pricked to the heart, they were made to cry out, "What shall we do to be saved?" amongst whom were some, I hope, of my own ship. I continue to expound at my own lodgings, to as many as will come, every night, (not indeed with that great apostle, Saint Paul, from morning till evening; though, before I die, I hope to do even that,) but for nearly three hours together: for many now flock of the chief, as well as lowest, of the people; so that I was obliged last night to divide them into three companies, about eighty persons in each. Surely, my dear friend, your prayers are come up before God! Surely they have been heard: and therefore now you will not be wanting to return and give thanks. Oh! the great riches of God's free grace to me, the chiefest of sinners. How unsearchable is his mercy, and his lovingkindness past finding out! Oh! dear sir, my heart is full,—my heart is ready to burst with the sense of my dear Redeemer's unmerited, unexpected, uncommon love and blessings! Help me, oh, help me, to be thankful, and pray, above all, that I may, like a pure crystal, transmit all the light God poureth upon me, and never claim as my own, which is his sole propriety. Pay my humble thanks to kind Mr. Hall, and all others who mention me at the throne of grace. I hope I shall not be wanting to pray for you in return. But my treacherous heart! Well, God can rectify and make it upright. I know in whom I have believed, and am persuaded that neither things present, nor things to come, shall ever separate from the love of God, which is in Christ Jesus, our Lord. Dear Sir, farewell. Ever yours, in Christ,

To Mr. Debart.

GEORGE WHITEFIELD.

MRS. BRAY.

The husband of this lady was a member of the Fetter-lane Society, between 1739 and 1746, and is frequently mentioned in Mr. Wesley's Journal, and in the letters of Mr. Whitefield. He was given to Christian hospitality. Mr. Whitefield had been his guest, and he accompanied his friend to Gravesend, on occasion of his embarking the first time for Georgia; he also followed him to Deal, to take a last farewell. Mr. Charles Wesley also visited him, and when suffering under sickness in London, he was an inmate of his house.

Mr. Bray was one of those who highly recommended "stillness before the Lord," and as this has been before referred to, the reader may be interested with an account of it, from the pen of the late eminent and holy Richard Watson.

"Not only Antinomian errors, but mystic notions of ceasing from ordinances, and waiting for faith in *stillness*, greatly prevailed among the Moravians in London at this time, and were afterwards carried by them into many of the country Methodist societies in Yorkshire, Derbyshire, and other places. That incautious book, Luther on the Galatians, appears to have been the source of the Antinomianism of the Moravians; and their quietism they learned from Madame Guion, and other French mystic writers. The Moravian teacher, Mölther, appears to have been the chief author of these novel opinions, objected to by Mr. Wesley."*

Of the effect of this stillness, Mr. Wesley gives a curious account, in his Journal for June, 1741:—

"In the afternoon, we went to Nottingham, where Mr. Howe received us gladly. At eight, the society met as usual. I could not but observe—1. That the room was not half full, which used, till very lately, to be crowded within and without. 2. That not one person who came in used any prayer at all, but every one immediately sat down, and began, either talking to his neighbour, or looking about to see who was there. 3. But when I began to pray, there appeared a general surprise, none once offering to kneel down, and those who stood choosing the most easy indolent posture which they conveniently could. I afterwards looked for one of our hymn-books upon the desk, (which I knew Mr. Howe brought from London), but both that and the Bible were vanished away; and in the room lay the Moravian hymns, and the Count Zinzendorf's sermons." The doctrine of faith, as held by the Moravian church, is set in a very different light in Spangenberg's Exposition of Christian Doctrine, (pp. 131, 215,) and widely differs from the *stillness* here spoken of.

* Watson's Life of the Rev. John Wesley, pp. 87—90.

Gravesend, December 31, 1737.

DEAR MRS. BRAY.—As I have kept your husband from you, methinks I should be ungrateful, did I not write a line. Thanks to you for his good company, and all your other works and labours of love. I hope, dear Mrs. Bray, they will never slip out of my mind, but I shall always plead them before the throne of grace in your behalf. I believe you entertained me with a single eye, and therefore you shall in no wise lose your reward. I only wish you may never be so perplexed with much serving, as to forget the one thing needful,—the renewal of your fallen nature, the acquiring of the Divine image, which you lost in Adam, again in your soul. Oh, dear Mrs. Bray, let nothing divert you, or dear Mrs. Turner, from this important work. It is my last request, and best expression I can make of my sincere affection for you both. May God bless you and yours, hear the prayers of your little children for me, and reward you for all your favours conferred on, dear Mrs. Bray, your sincere friend,

For Mrs. Bray.

GEORGE WHITEFIELD.

CORRESPONDENCE ON THE DISCUSSION RELATING TO THE STATE OF OUR MINISTRY.

WHEN the young gentlemen of —— College entered into a conspiracy against this journal, and sent forth a circular to the students of other collegiate institutions, inviting them to become confederates against us too, we had no choice but to give publicity to their resolutions, and to throw ourselves upon the judgment of our brethren and the churches.

Most cordial and encouraging has been the response; indeed, nothing has occurred for a long time so much to excite us to prosecute our work with vigour and fidelity.

It would not be possible to publish one-half of the letters with which we have been favoured from professors of our colleges, pastors of our churches, ay, and *young* pastors too, and from officers of our churches, on this affair. We wish, however, that the students who have so committed themselves should know how their conduct and our own are viewed by gentlemen of different classes amongst us, and therefore we shall extract from their letters passages that, we have little doubt, embody the opinion of many others.

“I hope,” says an eminent tutor, addressing the editor, “that H—— is not one of the two colleges which have been guilty of rudeness and conceited folly.”

“Seldom,” writes a *Congregational Minister*, “have I seen anything of a public nature that gave me more pain, than the resolutions passed by the students of two of our colleges, contained in the last number of your excellent Magazine. I had many fears that the statements which have given so much offence, were not without foundation; I am by no means alone in this apprehension, and certainly the very injudicious and reprehensible step taken by these young men greatly increases the fear; but your admirable work is not to be put down by them; to my own mind, it has for some time been rising in interest, and I greatly admire your faithfulness; any attempt to crush you for the conduct you have lately pursued will, I trust, only

tend to bring forth the Congregational to greater prominence. I hope that all who approve of your zealous yet temperate efforts, will exert themselves to the utmost to extend the sale of the work. I am resolved to do so, and I sincerely trust our young brethren will, after a time, perceive that they have been under the influence of a misguided judgment, leading to a zeal at once misplaced and intemperate."

"A Deacon" has favoured us with a letter, full of useful remarks upon the present system of introducing candidates to our collegiate institutions, some of which we hope to use at a future opportunity. The following passages, however, we now publish, as they justify the introduction of the subject into our pages:—

"I deem it my duty, in consequence of the article in this month's number of your valuable periodical, relating to the conduct of certain students for the Christian ministry, to declare my continued attachment to your Magazine, and my intention to continue taking it in; as well as to sympathise with you, in your determination to present to our churches from month to month the very instructive and edifying effusions of your own pen, and the pens of our best men. So valuable a treasure to our churches as your Magazine is, must not be put down, and any attempt to do so must be resisted.

"I beg, also, to express my humble conviction, that such papers as those which have appeared in your Magazine, but which have given so much offence to our college youths, are most important, and ought to be continued; and I trust the consequence will be the introduction into the Christian ministry of men thoroughly imbued with the spirit of our Lord and his apostles; we need such in our day, when error of every class, and of the most ominous character, is spreading on the right hand, and on the left.

"A ministry of the right stamp is much needed. The extracts of letters you give in your own vindication, quite express my mind. Infinite harm has been done, and is still being done to our churches, by the introduction of improper persons into the ministry. The churches in this neighbourhood* never were in such a declining state as at this time. The introduction of persons into the pastorate, who never should have been there; men of unworthy character, inferior talent, and incapacity for ruling the church, are the principal evils that have wrought this. When I have looked at things as a man of business would do, I have been constrained to cry out, Can we not have a Professor of Common Sense at our colleges, as so many of our students seem so destitute of all observation and experience?"

An able and learned minister has addressed a letter "To the Students who were parties to certain Resolutions respecting the *Congregational Magazine*," which he wished should reach them through the pages of this work. We exceedingly regret that we cannot, on account of its length, publish the whole of it. The extracts that follow are too important to be omitted.

"My own first impressions were these.—I was sitting alone in my study, when I read the resolutions. For a moment I supposed I had *mis-read*, and proceeded to re-peruse them. I then questioned their *genuineness*; and imagined that a hoax must have been practised on the Editor; but conceiving that to be impossible, a feeling of grief and vexation succeeded, and I could not help audibly exclaiming, 'Well, I have

* Referring to two counties.

hitherto been the students' apologist, and have found some extenuation of their conduct, when others would show no mercy; but this is an act of such insolence and audacity, as can neither be palliated or pardoned. We did many foolish things at college *in my time*, but assuredly, anything half so outrageous as this would have been scouted from amongst us as men.' And as these and other thoughts passed through my mind, I felt crest-fallen. I saw you stripped of all that modesty and docility which beget respect; you had not been led into a *mistake*, but by a deliberate overt act, not only weakened the confidence of the public, in *your own characters*, as students for the Christian ministry, but injured your brethren also.

"But what have you done? You are Protestant Dissenters; you stand in the place of those who planted in Britain the tree of civil and of religious liberty; and you have done an act that strikes at the root of that principle, and utterly subverts that liberty; and you have persisted in doing it, though warned of its character. You have proscribed an editor for expressing, and suffering others to express their honest opinions in a public journal. Now let all editors combine, and in their turn proscribe *you*; where will *you* be? Verily this is the liberty of American Lynch law. I envy not our brother's doom, if you had only had in your hands the powers of the Inquisition at the time you passed those resolutions. I really cannot tell where you would have stopped. I don't suppose we should have had an auto-da-fé. No, my young friends, this, *this emphatically*, did not become you. But I say it did not become *you*. At present you are learners, not teachers, many of you, indeed, (unless you are a unique race of students, each, and all of you, far in advance of what your predecessors were) having much to unlearn; you are destitute of the experience necessary to a censorship of the press. Why some of you are scarcely come 'ex ephesis;' and the rest have but just acquired the liberty 'virilem togam sumere;' and yet you undertake to be the expurgators of our periodical literature, and conspire to damage our magazine for expressing opinions, which such men as Jay and Hamilton, Redford and Raffles, James and Wells, and others, whose praise is in all the churches, have expressed more or less strongly, either there or elsewhere; and for giving admonitions and utterance to fears, which, whether well founded or not, is immaterial, since their sincerity is attested by their anxieties, and prayers, and lives.

"But be assured, my dear brethren, I make these remarks not to excuse any false accusations made against you, or any impropriety in the spirit and manner in which they are made. I suffered too much in my pupilage, from the unkindness, or the contempt of caprice, to sympathise with the despisers of students, and I will not abet anything but the most generous treatment of my younger brethren. My esteemed friend, who pleaded your cause in the June number of the Magazine, has expressed his opinion, that young ministers are treated with undeserved neglect, for the most part, simply because *they are young*. I am constrained to admit that, in the case of a certain class of hearers, and in the churches, I have been forced to the same conclusion; but I am sure such a feeling is not general; and still more confident am I, that the men already advanced in the ministry, with the exception of less than one in twenty, *feel in every respect as they ought to feel, both for their younger brethren and for you*. Nor shall I attempt the defence of all that has been written about you. I frankly acknowledge, that some charges have been made which I thought unfounded; fears expressed, which seemed to me exaggerated; and passages occasionally penned, having the appearance of censoriousness and asperity, by which I have been pained. But what of that?

"I knew the point on which you are sore; and have long seen that there was a delusion under which you laboured, which was the cause of your sensitiveness. A change has taken place in the character of the studies pursued by candidates for the

Christian ministry. You have the opportunity of acquiring more knowledge of philology and exegesis, in a single session, than most of your predecessors could obtain during the entire term of their studies. This is a great improvement. It was a change absolutely necessary; and I congratulate you upon it. You are yourselves aware of this advantage, and you estimate it highly; but you have inferred, I know you have, that some apprehensions recently expressed respecting you, have arisen from jealousy of your position, or have proceeded from men incapable of judging of the importance of linguistic attainments. But your inference is incorrect. Men who were neither preachers nor scholars, were to be expected to grumble; nor were their fears worth heeding. But I can assure you, that several, not only of the most useful preachers, but of the most learned men of the denomination, who have been foremost in providing for you your privileges, have had *their* auxiliaries and apprehensions. The humble individual that addresses you has done *all he could* to give their present advanced character to two of our principal colleges; but he saw from the first, that new dangers would arise with a new order of things; that very solemn responsibilities would be made to devolve on the existing ministry for some years to come; and that it would be needful to watch, lest those evils commonly attendant on good, should appear and prevail. The dangers are twofold. Learning is necessary to sound doctrine; yet it has its own perils, it *may* lead astray, and every step in the way that conducts to it, requires to be trodden with care. Again,—Learning generally, is necessary to the efficient teacher and pastor as such; and yet it may be the occasion, if not the cause, of his not becoming efficient in either capacity; and few things are more difficult, as hitherto few things have been more rare, than the union of high scholarship with a corresponding eminence for piety and power in the preacher. And then the times! is there nothing in the *spirit* of the times, in the *theology* of the times, to multiply even these liabilities, in vigorous and youthful minds, to go astray? I say *you are* exposed to dangers, which should induce watchfulness and trembling, and lead you to repress, and not encourage an undue sensitiveness to counsel and reproof. I venture to say more, and hesitate not to add, that even *the tutors of our colleges*, though I verily believe they are, on the whole, the most able men for their office we could find, require upon themselves, on account of their ordinary habits and occupations, the constant action of that part of the ministry which is necessarily in closer, and more frequent contact with the church and the world. I therefore repeat my admonition and say, Take heed, and hold your peace.

I will only add, that the object sought by those of whose animadversions you complain, is of such importance that you ought to hail rather than deprecate their admonitions. They have spoken and written not to pain or vex you. They are supremely anxious that the race of preachers, whom they are honoured to introduce into the ministry, may be men of God, duly qualified for every department of their work. You are their children, and shall they not be pardoned even an excess of paternal solicitude? Suppose they are somewhat mistaken in their estimate of you—suppose their fears are exaggerated, suppose they have spoken strongly and sharply, is it generous in you—is it decorous—to see no motives in them but bad ones? Does love make no mistakes? Is zeal for God and his Christ never the occasion of exciting an anger, which, though it may require to be repented of in the closet, may well be endured by us? But let me remind you, that, setting aside the few hard speeches and asperities which I have already deplored, nothing has yet appeared which, in the judgment of wise and reflecting men, would warrant you to speak, much less to pass such resolutions as you thought proper to pass; and, whilst I congratulate the students of other colleges on the prudence and firmness with which they refused to adopt the course pursued by you, let me affectionately advise you, that those

resolutions, if suffered to remain, will assuredly produce the impression that your spirit is not the spirit suitable to candidates for the Christian ministry; and awaken the suspicion in the churches that there is ground for fear, respecting your future character, as ministers of Jesus Christ, greater than has yet been expressed. You have weakened our confidence; let us forgive and restore it."

Besides these, we have been gratified to receive several communications from "Young Ministers" on the subject.

One, a Master of Arts, writing to the Editor, says, "Permit me to express my unqualified gratification at the tone of the *Congregational Magazine*, in regard to pulpit theology. I gratefully acknowledge myself, as a young minister, much indebted to you in that particular. I hope your pages will continue to be well furnished on that head. God's blessing, I feel assured, will crown such labours of love and faithfulness."

We must insert the following letter from a young minister, for its frank avowal of a consciousness that animadversion is in some degree required. His closing remarks on the collegiate systems at present pursued are too important to be suppressed, though, of course, we cannot enter upon their merits at present:—

"Though our brethren, in two of the colleges, have expressed their displeasure at your admission of papers on the rising ministry into your Magazine, I hope you will neither desist nor be discouraged. It is much to be desired, that they had not taken such a step as their resolutions in your miscellany of last month indicate. The subject is one of extreme importance; it deserves free discussion; and whenever we arrive at the truth, it must yield extensive good, especially to the brethren that have thus prematurely chosen to express their displeasure.

"That there are some most excellent preachers among our young ministers and students is acknowledged on every hand, and that with genuine pleasure. But the *general* character of the sermons of our younger brethren does not stand high. Such at least is my own impression. When I tell you that I am by no means an old minister myself, and that I believe I may fairly be included in the general condemnation, my impression will appear the less interested.

"It is not my object to lower either myself or my brethren; but assuming the existence of the evil of very defective preaching among us, I ask you, or any of your able correspondents, how the evil is to be remedied? A young minister is sensible of his defects; how may he attain the beautiful idea of good preaching and realise it? And how may we, as a body, secure a rising ministry in the possession of this two-fold good? How may we, who are now in the ministry, attain to excellence as preachers? And how may we secure that excellence to the candidates for the sacred office?

"I was once led to ask a very pious and sensible woman, a Wesleyan, but who had formerly been a member of one of our churches, what was her reason for her change. Her reply, which I do not wish to forget, was, 'The Independent ministers aim to preach doctrines, the Wesleyans to save souls.'

"It would be endless to point out all the defects that hearers of various classes can discover in us. I speak entirely from general impressions, when I say that much fault is found with us, as critical, cold, shallow. I do not attempt to enter into an inquiry, whether such censures are well founded or not. Let any brother suppose that the fault is entirely in our hearers who censure us, this alters the case but very little. Cannot we learn to preach Christ so fully and affectionately as to set all

causures at rest for ever? Are there no means of improvement, by which, under God, we may learn so thoroughly to set forth Jesus, that we ourselves may be forgotten?

"It may seem strange that the question should be put, How may we rectify the faults we see in ourselves? But old and bad habits are sad obstacles to the improvement we fain would make in the work of the Lord.

"For some time, the conviction has been growing upon me, that our colleges do not give us exactly the kind of training best fitted to prepare us for the settled ministry. In this great work, we have a great variety of characters to instruct, and are placed repeatedly in circumstances, where the wisdom of Solomon would hardly be sufficient. In what course of college study were we ever drilled for this? We read many a heathen author; were carefully trained in the original Scriptures,—the words of them I mean; and in the wilderness of human systems of theology, we had some exercises prescribed; but to take a comprehensive view of a subject, and then to level the truth directly at the hearts of men—to probe their consciences, thoughts, feelings—to oppose without contradicting, and to conquer without offending; in short, to wield truth with all the earnestness of fidelity and love, we were not taught.

"Let me not be misunderstood. I do not say, that we had not many excellent advices from our honoured tutors. But their friendly advice was one thing, and their course of training was another. Would that the word training, of which our colleges have no lack, might soon be superseded by the study of those realities of life, which would prepare us for immediate and lasting usefulness in labouring for souls!

"So far as my observation has extended, especially among my own fellow-students, the best preachers owed a very small amount of their preaching excellence to the college; while such as gave themselves up most earnestly to their prescribed studies, both at college and afterwards, made the driest and least efficient ministers. Should the observations of others have been different from mine, they will not affect what I have seen and now state.

"Do I condemn our colleges altogether, then? Far from it. But I contend, the course of instruction given in them wants a great alteration. Much of the deficiency of the rising ministry might be prevented *there*, and the general complaints against us would then soon be turned into a general satisfaction with the prudence, affection, Bible learning, and holy eloquence of the young ministry."

The Editor flatters himself that already the good fruit of these discussions begins to appear. The methods of preaching, and of training too, will be examined, and "the more excellent way" sought out and secured. Only let a spirit of forbearance be maintained, and without imputing unworthy motives, or indulging in personal resentments, let us endure an inquiry, which, if it be not always pleasant, will not fail eventually to be highly profitable.

In conclusion, the Editor must sincerely thank his friends for the cordial support they have given him on this trying occasion; and, while he assures the churches that nothing shall be wanting, on his part, to maintain evangelical doctrine in all its integrity and power, he is prepared, with equal sincerity, to assure his younger brethren, even those who are *in statu pupillari*, that he will not give publicity to any statements respecting them, of the truth of which he has not a strong conviction, and of the temper of which he cannot, in the main, approve.

ON THE CHARACTER OF OUR RISING MINISTRY.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

MY DEAR SIR,—I beg to be allowed a word or two on behalf of our younger brethren in the ministry, who, I cannot but think, have been rather hardly dealt with, in some remarks which have been made in your miscellany, as well as in some other quarters. In those remarks it is pretty broadly intimated that there is a deficiency in their public representations of Gospel truth, and a leaning to error on some important points, which have hitherto been the glory of our ministry. The defect is further traced to the sentiments held and taught by some who are their appointed instructors. Now there is a vagueness and generality about the charge, which must, I think, be productive of a feeling of distrust and suspicion towards the rising ministry, that, in numerous instances, (such is my conviction,) would be totally unfounded. This is neither fair nor candid, nor likely to be of benefit to any party. If the charge, as I have reason to believe, be intended to apply to a few individuals only, why, I would ask, were not those individuals privately addressed; or the delinquency at once publicly specified, and the point discussed in your pages? From such discussion, conducted as it would have been there, truth could have suffered no injury, while a much larger class than the parties immediately concerned, might have been thereby greatly benefited.

I am not aware myself, from my own observation or experience, of the defect in the rising ministry among us, which is thus made the ground of complaint. Most of the students with whom I am acquainted, or who have been in connexion with me, are certainly not chargeable with the guilt of keeping in the back-ground any of the great points belonging to "the Gospel of our salvation." They hold, as firmly as ourselves, the doctrines of original sin, the atoning efficacy of the death of Christ, justification by faith, and regeneration and sanctification by the agency of the Holy Spirit. They may indulge in a metaphysical or philosophical strain of preaching that is to be regretted, but which, judging from the many cases of the kind that have occurred, will soon give way, in their future stated ministry, to a more simple, lucid, and fervid exhibition of the "truth as it is in Jesus." But if there be among them those who are gone or going astray, I would respectfully suggest a different mode of treatment with respect to them, from that which has been adopted. Instead of bringing this matter before the public from time to time, which, so far from being likely to benefit the young men themselves, is rather calculated to irritate and alienate them, let some of our senior brethren visit them, and converse with them on the topic or topics in dispute; and make those appeals to

their understandings and their hearts, in a kind and affectionate manner, to which I am sure they will listen with all the respect and deference that are their due, and be thankful for the attention thus paid to them. I have reason to know that the tutors, so far from objecting to those visits, would gladly encourage them, and the students in general give them a hearty welcome. O let us not forget that these young men are our brethren, engaged in the same great work with ourselves! that they are men of God, and have given satisfactory evidence of their conversion to Him, and "belief of the truth!" and that, if a little exuberance of thought and sentiment be manifested by them, in the delight they feel at the opening of their faculties, and the acquisition of knowledge, the principles of which they are possessed, and the piety of which they are the subjects, will not fail to correct this, as time and experience are afforded them, and to render them no mean or unworthy successors of those who have preceded them in the advocacy of the common faith! For one, I entertain no fears of any serious or general defection. What I know of the young men, and of their tutors, throughout the country at large, as well as my confidence of the soundness and justness of the views that are held by us, are sufficient to prevent all apprehensions of that kind. But let there be no misunderstanding between us, and no estrangement take place among us. Let not the juniors suspect the seniors of any foolish jealousy, or envy, or wish to dogmatise; let them give those who have written upon the subject in your work, and yourself for admitting their communications, full credit for no other motive than a sincere regard for the interests of truth, and the honour of the ministry, which they look forward to as that which is to succeed their own. And let us, who are their seniors, be ready at all times to direct and encourage them; and do our utmost to abate the unreasonable prejudice that already prevails in many of our congregations against the ministrations of *young men*. I regret very much the "Resolutions" which the students of two of our academies have adopted, and the publication of them in your last number. They are by this time, I imagine, sorry for the step thus hastily taken, and will not be backward to rescind those resolutions. They could injure none but themselves, by foregoing the valuable instruction, in a superior style of writing, contained in your pages; for a publication, conducted as yours has been, is in too much esteem among us, to fail of general support.

Yours, sincerely,
J. LEIFCHILD.

REVIEWS.

The Philosophy of Christian Morals. By Samuel Spalding, M.A., of the London University. London: Longman, Brown, Green, and Longman. Edinburgh: Black and Co. 8vo. 1843.

THERE is hardly any pursuit so generally unpopular in our own country as that of intellectual philosophy. That this is the case we deeply lament, nor can we sometimes help foreboding unhappy results from the neglect of a science which, though abstruse in its nature, and often indefinite in its results, nevertheless is closely connected with the formation of sound habits of thinking, and has a very important bearing upon the practical employment of our minds in the daily acquirement of useful knowledge. Indeed, we question whether many of the phenomena of the social and religious world in our day, over which the enlightened philanthropist and Christian inwardly grieves, do not arise from the want of a sound philosophy, adapted at once to repress intellectual absurdities and to direct us in the search after truth. Man has, and ever will have, an insatiable thirst for knowledge; and if this impulse is not wisely directed, it will be sure to find for itself a field of action in the pursuit of theories wholly or partially false. The philosophic spirit *must* exist in some form or other; it can never die out of humanity, any more than the fire of poetry or the flashes of genius; and so soon as ever the Christian renounces it, it will be nurtured by his enemies, and constructed into a barrier to oppose the progress of revealed truth. The philosophy which will ever please the mass is *sensationalism*; while that which is cultivated by the few, will tend rather to idealism. The former is now very extensively at work among the lower orders, who, however incompetent they may be to enter into metaphysical discussion, can well understand, and pride themselves in its conclusions, when they come out in the form of "fundamental facts" and "general laws," that are to take the place of the Bible, in their estimation, and create a "new moral world." Idealism, too, (we use the word, of course, in a modified sense,) is at work amongst the thinking part of the community, with a philosopher of no mean genius (we mean Thomas Carlyle) at its head. The blunt common sense of the former of these schools, and the refined metaphysical acumen of the latter, can both detect philosophical absurdities, when held and maintained by those professing Christianity; and can both make their science tell against revealed truth, when it is perilled by the ignorance or the superstitions of its abettors. We hail, therefore, every fresh evidence of sound philosophical thinking that

arises within the Christian world, every solid attempt to show the conformity between Christian faith and the human reason; and on this ground it is that we welcome the treatise, now lying before us, on the "Philosophy of Christian Morals."

Moral philosophy is, unquestionably, one of the most practically useful parts of all intellectual science, and one which it most behoves us to guard from abuses. A false theory in metaphysics, like that, for example, of Berkley, has but little direct influence upon the conduct. Many a man has denied the existence of the material world, *in theory*, but no one ever lived as though he believed it, in practice. In ethics, on the contrary, a false principle soon finds its way into practice, and is made apologetic for a thousand different vices which arise from the depraved desires of the human heart. How often do we see this truth realised in the present day amongst those who avow that man is the creature of outward circumstances, and who ground on this fatalistic doctrine a virtual denial of all human responsibility! Delusions such as these, it is true, are soon dissipated by a few rays of sound philosophy, but then this philosophy needs to be reproduced over and over again, to be put into new and accessible shapes, and, if possible, to be taken from the folios in which it has been buried, and formed into inviting octavos and duodecimos, and even into tracts, in order to meet the demands of the present age.

We must come, however, to the subject now immediately before us. There are two great phases in which the question of morals can be viewed. It can be viewed *subjectively* or objectively; that is to say, we may inquire into the *moral feelings* as they exist within the mind of man, or we may inquire into the immutable distinctions of right and wrong as they exist *per se*. The first question may assume the form—"What is conscience?" the second may assume the form—"What is virtue?" In the former case we attempt to assign and analyse the power, faculty, or susceptibility by which right and wrong become cognisable to us; in the latter case we attempt to discover the ground of moral distinctions in themselves. With regard to the first of these questions, viz. "What is conscience?" there are two distinct theories which divide the philosophic world. The one theory maintains that our primary ideas of right and wrong arise from certain emotions, and that our moral judgments follow those emotions: the other maintains that we first judge respecting the moral qualities of an action, and that the emotion follows the judgment. In both cases it is admitted that *there is* a moral judgment and that *there are* moral emotions; the only question of difference is, as to which of them has the precedence in the human mind. Those who give the precedence to the emotions, we term sentimental theorists; those who give it to the judgment, we call intellectual theorists. Lord Shaftesbury was, perhaps, the first amongst our own countrymen who distinctly

brought forward the sentimental theory. He represents certain actions as possessing a species of moral beauty, and conceives that, as there is a taste for natural beauty implanted in the human mind, so we have an innate discernment of moral beauty. Dr. Hutcheson, however, was the first who distinctly advocated the existence of a *moral sense*. He draws an exact parallel between the external senses, as conversant about material objects and their qualities, and the internal or moral sense, as conversant about actions and *their* qualities. This moral sense, he affirms, is excited in a pleasurable or painful manner, simply by different qualities in the actions of moral agents, and supposes that this takes place without any co-operation of the intellectual powers. He admits, however, that the moral sense requires cultivation, but that it must be cultivated quite independently of the understanding, by presenting models of pure morality to its perception, in the same way as the taste is cultivated by studying the finest specimens of the sublime and beautiful. This view of our moral sentiments, as consisting of an inward sense, quite unconnected with our rational nature, may be considered as the first modification of the sentimental theory.

The next modification is found in the writings of those who consider that the moral faculty is not a separate sense, but is reducible to some other element of our nature. Dr. Adam Smith, for example, contends that all our moral sentiments may be explained on the principle of *sympathy*; that we approve or disapprove of the conduct of others according as we can bring it home to our own feelings of rectitude and sympathise with it; and that we approve or disapprove of our own actions, by perceiving whether we should sympathise with them or not, did they form a part of the conduct of others. Dr. Hartley, again, resolves our moral feelings into the principle of *association*. He appears to view the moral faculty as a species of habit, which gradually forms and strengthens from our earliest infancy, by the power of association, so as at last to assume well-nigh the appearance of an instinctive principle. Sir James Mackintosh takes, substantially, the same view as Dr. Hartley. He insists, however, much more strongly upon the authority and prerogative of the conscience; and, instead of referring it to association alone, supposes that there is a blending together of all our desires and affections, so as eventually to form one grand ruling principle of the life and conduct. Of later writers, we may mention Dr. Payne as one who has, with considerable ability, maintained and illustrated this theory of our moral feelings.

The intellectual theory, on the other hand, can boast of names equally weighty on *its* side. Cudworth, for example, who argued so powerfully for the eternity and immutability of moral distinctions, maintains, that to obtain knowledge, even through the bodily senses, we require, over and above the sensational impression, an inward intellectual energy to comprehend those impressions and to generalise

them: much more then, he concludes, must there be a necessity for the exercise of *reason* on moral questions. For, allow that we do possess a moral sense, that sense can give us nothing more than a *bare feeling*; while the intellect alone can derive knowledge or draw conclusions from it, and thus raise us to the dignity of moral creatures. After Cudworth, Clarke, Wollaston, and Price, supported the intellectual theory. They all, though differing in a few minor points, affirm that actions possess, intrinsically, qualities of right and wrong, and that these qualities are perceived by the *reason* when applied to moral subjects, in the same manner as truth and falsehood are perceived by it when it is directed to purely intellectual questions. In this class we must also place the Utilitarians, amongst whom Paley, Bentham, and Mill, hold the most prominent stations. Drs. Reid and Stewart, moreover, and lastly, Dr. Wardlaw, all advocate modifications of the intellectual theory, inasmuch as they all hold that our moral sentiments *begin* with an exercise of the judgment, and that the moral emotions follow in the track which the judgment has marked out for it.

In the volume before us many valuable remarks will be found upon this discussion. Our author decidedly upholds the emotional theory, only in a somewhat modified form. He admits, for example, that all our emotions, of whatever nature, must be preceded by some intellectual conception; that hope, fear, or any other feeling, must have *some object* towards which they are exercised, but that we do not regard them as *objects of hope or fear* until after the emotion has been experienced. In the same way, he contends, we must always have the perception of some action or other before our minds, previously to our experiencing moral emotions; but those emotions give us the first idea of actions as *good* or as *evil*. We quote his own words, that the reader may judge of them for himself:—

“The error into which, in our humble opinion, these writers (intellectual theorists) have fallen, may probably be referred to an important law of the human mind, which, to prevent subsequent misconception, we shall here briefly state. An intellectual perception, or conception, is necessary to the rise of every emotion. For example, the emotion of surprise, when excited by anything material, requires the perception of a new object, or of an old object in new and unexpected circumstances. Without this, the emotion could not exist. It is the surprise, however, that invests the cause thus intellectually perceived with all that is interesting and important to us. In like manner, the intellectual conception of injury is necessary to excite the emotion of fear. But it is the emotion which makes us conceive of objects as fearful, and which makes us regard them with so deep an interest. It is precisely the same with our moral emotions. The cause, whatever it is, must be intellectually perceived; but it is the emotion which gives it its relative importance. It is from these respective emotions that we learn all that is truly distinctive of virtue and vice, as compared with the cause of our other emotions. It is from the emotions alone that we learn that virtue is the highest good, that it is superior, both in kind and degree, to every other source of enjoyment, and that it has a right to entire supremacy over all the faculties of the mind.”

It must be admitted that this is a very delicate point to settle, and we still doubt whether Dr. Wardlaw would not be able to contend with great force, that this primary conception, which Mr. Spalding admits to go before the emotion, must not itself contain a moral judgment out of which the feeling springs, and from which it takes its peculiar moral complexion. Practically speaking, however, we are not much concerned whether we shall term the first step a feeling or a judgment, so long as it is admitted that the whole process has the force of a Divine law inscribed upon the heart, and that the rule of our conduct, which we term conscience, is not, as Bentham would have it, a mere calculation, which has pleasures and pains for its ciphers, on the one hand, nor a mere pathological feeling or instinct on the other; but an authoritative command, a "categorical imperative," that pronounces without a moment's hesitation, "Thou shalt choose this path as right, and avoid the other as wrong."

The greatest portion, however, of Mr. Spalding's remarks and illustrations in the very pleasing and valuable volume he has given us, are directed to the objective question—"What is virtue?"—from which he seeks to determine the real ground of moral distinctions in themselves. The eager discussion of this point in our own country began with the writings of Hobbes, who introduced some of the worst features of the Epicurean ethics into his own system, and made every thing that is an object of our desire, good; and every thing that is an object of our aversion, evil. Two great men arose who undertook to oppose the selfish principles of Hobbes, and who stand at the head of two ethical schools which have since numbered many acute minds among their respective adherents. Cudworth, the learned author of the Intellectual System, maintained, as we have before remarked, in opposition to Hobbes, the eternity and immutability of moral distinctions, making them a part of necessary and absolute truth. From him Clarke borrowed many of the materials out of which his moral theory was composed, a theory which made virtue to consist in "acting according to the fitnesses of things;" while Wollaston put the same idea in another light, when he made it to consist in "acting according to truth." These form a highly intellectual school of ethical writers, whose works exerted a great influence, at their time, in raising the tone of moral feeling. The other opponent of Hobbes to whom we refer was Cumberland, the learned and amiable bishop of Peterborough. Cumberland stands at the head of those authors who have maintained the principle of benevolence, in different forms, as the ground of all virtue. His theory was, that the greatest possible benevolence of every rational agent towards all the rest, is the highest possible state of human happiness and perfection. Jonathan Edwards' definition of virtue, which makes it consist in "benevolence to being in general," substantially coincides with this; and Hutcheson's doctrine

on the subject was likewise very nearly the same. After these two schools come the advocates of Utilitarianism, a doctrine that has been variously held, and, on different principles, supported by those we have before mentioned, and by some others of a more recent date. Into the argument of Utilitarianism, of course it is not our purpose to enter any more than into that of the systems which preceded it; but we would recommend the reader who wishes to see the opinions of these different classes of moralists clearly expounded and ably discussed, to obtain the work we are now considering. Mr. Spalding clearly points out the deficiency there is in the school of Cudworth, estimates with great precision the value of that of Cumberland, and gives a very fair statement of the usual arguments in opposition to the scheme of utility. We give the following pleasing passage, as a fair specimen of his mode of treating this latter subject:—

“ In the first place, there is the voice of an approving conscience, arising from the review of our own virtue; and in the second place, there is the voice of moral approbation, when we are reviewing the conduct of others. When, for example, we have visited those humble cottages of poverty, from which the rich too often turn away in disgust; when we have left our own happy fire-side, and the smiles of affection which have encircled us there, to enter those filthy habitations, where sickness, misery, and want reign with almost undivided sway; when we have approached the dying bed of one, whose hopes and expectations in life were once as bright and vivid as our own, but who is now sinking into the grave, disappointed, distracted, and forlorn; when we have relieved the distresses of his family, and the more awful distresses of a conscience awakened to a sense of its guilt, just at the moment it is to enter the unseen world, by directing the mind of the desponding sinner to the great Fountain opened for sin and uncleanness; whence do we derive that enlargement of the soul, that sacred joy, which is heaven begun below, and which the most splendid palaces of the earth can never afford? If we attend to our consciousness at these moments, we shall find that the cause of this self-moral approbation, is not the utility of the benevolent act that we have performed, but simply the fact that we have been benevolent. If our attempt had been rendered entirely useless, although our want of success would certainly have disappointed our own benevolent wishes, the feeling of self-moral approbation resulting from our endeavours would have been precisely the same. They would even be increased, if we were conscious that the uselessness of our repeated endeavours had not at all weakened or relaxed the principle from which they spring; if, in a word, we felt ourselves more than ever determined, notwithstanding our disappointments, to consecrate ourselves to God and the great interests of humanity. It is not, therefore, the usefulness of the act, or acts, which we have performed, nor is it the tendency of such acts in general, that is the cause of the emotions which we experience. In those instances in which our compassion is most deep and lively, we have never thought of the connexion of our particular conduct, or of similar instances of kindness, with the general good of society. Our thoughts have been entirely concentrated on the individual case of misery which we desired to relieve. This has been the only object which could command our attention, and which has often commanded it to so great a degree, as to make every other object appear comparatively unimportant. It has occupied all our thoughts and feelings, and it is not till some time has elapsed, and long after the corresponding emotion has been experienced, that we begin to muse upon its connexion with the happiness of the world.”

The doctrine which our author himself adopts is, that the ground of morals is to be found in *benevolence*; and that this accordingly is the great object of moral approbation. He differs, however, in some particulars from those systems which point out *universal* benevolence or love to being in general, as the great principle of all virtuous action, inasmuch as he considers that the benevolent emotions vary according to the position in which a moral agent is placed, and the expansiveness of mind to which he has attained. The following striking passage will give our readers an idea of the method in which this question is treated:—

"It is not universal benevolence only that is approved, but benevolence, or love, chosen by the mind as its great governing principle, possessing entire authority over all our faculties, and determining us to act in accordance with the various relations in which we are placed. The mother who attends to the concerns of her family, actuated by the great principle of love to God, and who uses her natural affection, just as the sailor employs a greater or less degree of canvas, that he may make that exact use of the winds of heaven which is best calculated to secure his safe arrival at the desired haven, is evidently worthy of our moral regard. Even the child, who has hardly formed any conception of the universe, but who nevertheless endeavours to fulfil the various duties which his parent and his God require, animated by the love of both, we cannot but regard with the most decided approbation. He does not indeed possess the universal benevolence which animated a Howard, or a Paul, or the enlarged philanthropy which has influenced the conduct of some few of the great statesmen and kings who have swayed the destinies of nations in ancient and modern times. But he is not capable of sustaining such extensive relations. He does not at present possess that intellectual capacity which is necessary in such stations to make him an effective agent in the grand schemes of Divine benevolence and love. Nevertheless, he is now sustaining his part. He is filling the smaller circle, which has been assigned him by a gracious Providence, and in the exercise of Christian principle in a narrower sphere, is gradually preparing for that nobler exercise of his moral and mental powers, which in future years more extended relationships will call him to display. Genuine benevolence never occupies a wider space at its commencement. The domestic circle is the school in which the most extended philosophy is first trained. It loves, in the first instance, with a greater affection the few, that it may love all with a stronger and deeper affection in subsequent years. It bears, therefore, the most essential characteristics of the government of that Divine Being from whom it emanates. It is marked by progress. It gathers strength in the very extension and developement of its powers, and acquires new vigour from those very circumstances and difficulties which more than all others seemed most calculated to prevent its increase. Unlike the waters of the flood, which expends its energies on the nearest objects, and loses its power on those which are more remote,—in proportion as it occupies a more extended sphere, it resembles the majestic river, which, while it seems to derive its origin from a comparatively feeble source, by keeping within the channels which God has appointed for it, gradually augments its energies, fertilises every field and valley through which it flows, increases its powers by making every little stream and rivulet tributary to its progress, and flows into a deeper and broader channel, making the very storm and tempest contribute to its current, until it is again received into the boundless ocean, from which it was originally derived."

But, perhaps, the most distinctive feature of the work before us is the constant desire which is manifested throughout, of illustrating and enforcing religious truth by means of conclusions drawn from philosophical thinking. In the view which is taken of the effects of the fall upon man's moral nature, we were rejoiced to see those opinions controverted which represent *all* the elements of that nature as being so utterly perverted, that they leave us no traces of our original constitution, and no means of judging of what a pure morality ought to be. That our *affections* and *desires* have been perverted by sin, no one who looks round upon the state of the world can very well doubt; but we think it of the very first importance to maintain, that our perceptions of right and wrong—that the authority of conscience,—in a word, that the broad features of our moral nature, still remain unobliterated and unaltered. Revealed religion, it is granted, must rest upon the pedestal of natural religion, (since the former offers no proof for the being of a God,) and natural religion rests upon the constitution and the authority of our reason and our conscience; take away this authority, and *all* religion, both natural and revealed, falls to the ground. We think the following remark upon this important subject both clear and just:—

“The influence of the fall may be stated briefly thus. It has given a bias to the understanding, by which it may be perverted; it has lessened the emotion in every instance, in proportion as the habit of sin has been confirmed. Its tendency has been to *sear* the conscience so as to prevent the rise of the emotion, and as our conceptions of sin depend upon our moral emotions, it has prevented our attaining adequate notions of its malignity; but it has no power to pervert our nature to such a degree as to make remorse succeed our consciousness of virtue. Its whole effect has been to pervert man's moral nature, so far as it depends on his own volition; but it has never perverted, although in some few instances it may have *effaced*, that nature which the Divine Being has mercifully placed beyond the limits of man's control.”

The various illustrations, however, of the principle of benevolence as the ground of all moral excellence, which our author draws from the truths of Christianity, we consider to be amongst the most beautiful and the most useful portions of the work. His own heart itself evidently glowed with a fervent love to God, and desired to embrace with the same pure affection all those who bear the stamp of his image on earth or in heaven. The style always rises in warmth and energy when he describes the Saviour as the perfect pattern of pure morality on earth; and when he shows how *love*, which formed the basis of his most holy character, shone forth in all his actions and in all his sufferings. We doubt whether any ethical work we possess, has succeeded better in illustrating the elevated morality of the Bible, or in showing the inseparable connexion which exists between man's duty as an accountable and immortal being, and the doctrine of “Christ and him crucified.” This portion of the work, moreover, acquires additional

interest from the fact, that it was written at a time when the author was sinking under a disease which could not have left him any sanguine hopes of a restoration to the active concerns of human life. Accustomed, for years past, to an intense application of mind to the various branches of human learning, he felt it his highest ambition to devote all his acquired stores to the service of God in the propagation of his Gospel. His most ardent desire was to sound the depths of revealed truth by all the aids of a profound erudition, and then to commend it to the reason and the conscience of his fellow-creatures. It was not the will of Providence that this desire and purpose should be fulfilled ; but, still aiming at usefulness, he spent the otherwise tedious months of sickness, on a foreign shore, in penning the work which we have now briefly reviewed, and which he left behind him, at once a proof of his own talent and piety, and a legacy to the religious philosophy of his country. We cannot forbear extracting one passage from the Introduction, in which his short but affecting history is told with a beautiful and a becoming brevity :—

“The attainments of the author were the result of the most intense application ; and there is no doubt that the severity of his studies induced the disease which terminated at so early a period his mortal career. Shortly after he had obtained his degree, he found it necessary to repair to a warmer climate, and accordingly went to Italy, where he remained nearly two years. During his residence there, he penned this work ; it is, however, the result of many years’ close investigation and study. The author returned to England in the spring of 1842, with his health manifestly still more impaired than before his departure. He purposed, on his return, to superintend the publication of this work himself ; but feeling convinced, from the increase of his malady, that a winter in this country would prove fatal to him, he determined on trying, as a last remedy, the effect of a sea voyage. With this object in view, he left his native land for the Cape of Good Hope, in September, 1842. During the voyage, he suffered extremely ; and on his arrival at Cape Town was in a state of great debility. Fully conscious that his end was approaching, he used to speak of death with calmness and frequency. On the 14th January, three weeks after his arrival at the Cape, he suffered from a severe attack of spasms. His medical attendant was immediately sent for, who, on his arrival, stated that his dissolution was near. The intelligence produced no alarm in the bosom of the dying man ; for on being asked whether he felt any dread of the approach of death, he replied, ‘No, I rest upon the Rock of ages ; this has supported me, and it will support me. Christ is able to save to the uttermost.’ ”

Whilst we cannot but lament that the Nonconformist churches of our land are deprived of one who was so likely to prove a burning and a shining light,—blending, as he did, in himself, the best qualities at once of a lofty intellect and a devoted heart,—we still feel a melancholy pleasure, in commanding to their perusal and their *study*, those lucid statements of moral and religious principles which seem to be hallowed by the thought that they were written near to those celestial gates into which the author has now peacefully entered. The reader will find that, in his case, the habit of investigation produced no

tendency to doubt, and that the passion for sound philosophy engendered no scepticism. The great moralist and statesman of the Augustan age, one of the most aspiring souls that pagan Rome ever boasted, ventured so far as to say, Proh Dii immortales! quām iter illud jucundum esse debet, quo confecto, nulla reliqua cura nulla sollicitudo futura sit. But how much firmer, and brighter, and holier, the hope of the Christian moralist who could say in the last hour, "I rest upon the Rock of ages," and who viewed eternity, not so much as the goal of our earthly labours, as the opening of an eternal day!

1. *Walks about the City and Environs of Jerusalem.* By W. H. Bartlett. 8vo. pp. 224. London: George Virtue. 1844.
2. *Jerusalem; as it was, and as it is; or, its History and Present State.* Translated from the German by Sophia Taylor. 18mo. pp. 180. London: B. Wertheim. 1843.
3. *Panoramic View of Jerusalem and its adjacent Towns and Villages. From a Drawing by the Librarians of the Armenian Convent. With Descriptions and Illustrations.* London: Tilt and Bogue. 1842.

THE deep interest that is now felt, throughout Europe and America, in all that relates to Jerusalem and the Holy Land, is one of the most remarkable signs of the times. For many an age, after the Crusades had terminated, "no man cared for," or inquired after, that ancient capital, so that the name of Jerusalem is scarcely mentioned in history for successive centuries. From its capture, in 1517, by the victorious arms of Selim the First until now, it has been, with but short intervals, under the capricious and cruel despotism of the Ottoman dynasty, and has suffered all the consequences of that tyranny which oppressed its own inhabitants and deterred strangers from attempting to dwell within its walls.

During three hundred years it was only visited by six or eight Englishmen; and in the works of George Sandys (1610,) Henry Maundrell (1697,) Thomas Shaw (1722,) and Richard Pococke (1737,) we have all that was known to English readers about it down to the commencement of the present century.

Since then, political, commercial, and religious events have occurred in rapid succession to direct the eyes of the world toward the ancient capital of Judea, and to revive those emotions which achieved the Crusades.

The invasion of Egypt and Syria by the French—the continued peace of Europe since the overthrow of Napoleon—the application of steam-power to navigation—the conquest of Palestine by Ibrahim Pacha—the

overland mail to India by the way of Alexandria—the commercial views of England respecting Syria and the East—the establishment of societies for the conversion of the Jews—the expected return of that people to the Holy Land—the American mission to Syria, and the medical society for that country—the revived reverence for scenes of sacred story—the appointment of a Protestant bishop, and the erection of an English church at Jerusalem,—are amongst the chief causes which have induced multitudes within the last forty years to visit the holy city. “Thou, O Lord, shalt arise and have mercy upon Zion: for the time to favour her, yea the set time is come. For thy servants take pleasure in her stones, and preserve the dust thereof.”

Much, therefore, has been written respecting Jerusalem, in all the forms of “Notes,”—“Diaries,”—“Journals,”—“Letters,”—“Visits,” “Rambles,”—“Excursions,”—“Journeys,”—“Travels,” and “Researches,” in and about the holy city. We have not been uninterested readers of books of this class; yet we must confess, with Mr. Bartlett, “that we were quite unable to form any distinct idea of its appearance from existing works; not so much from the absence of graphic descriptions, for such abound, as from the desultory style of the writers and the absence of a connected plan, together with the want of *correct* and *well-chosen views*.”

It was therefore with sincere pleasure that we learned that that gentleman had undertaken to give a clear, connected, and accurate view of the city, accompanied with sketches, “chosen with *express reference to historical illustrations*, and in which local character should be the only object, and where, at every step, the past and the present should be compared.”

Mr. Bartlett has so often delighted us by his faithful representations of the towns and cities of Europe, Asia, and America,—with the sublime mountain scenery of Switzerland, Piedmont, and Dauphiny, with the lovely coasts of Turkey, Greece, and Syria, that we were sure his practised eye would select those points of view which could not fail, with maps and skeleton views, to make the student of his book familiar and at home in the streets and suburbs of the city of Peace. Nor have we been disappointed; for we arose from the perusal of his delightful book with a more perfect idea of its position, aspect, and localities than we ever before enjoyed.

Before, however, we proceed with him to Jerusalem, we must transcribe his beautiful account of the last stage of his journey thither; in the feeling of which, we doubt not, our readers will sympathise.

“Notwithstanding our fatigue, and the inviting nature of our quarters, we found it impossible to sleep. We were but three hours’ distance from Jerusalem. Rising at midnight, we pursued our way by the light of the innumerable stars—glorious in the blue depth of an Asian sky. Not a sound was heard but the tramp of our horses’ hoofs upon the rocky pathway. The outlines of the hilly region we were travelling

were dim and indistinct; far grander than they would have appeared by the light of day. We came to a tremendous descent, long and slippery, over slabs of rock, and deep gullies worn by the winter rains. With many a slide, and narrow escape from falling headlong, we reached the bottom of the valley in safety, where we found caravans of camels and asses, with their guides asleep by the wayside, waiting for the morning light to enter the city gates. We pursued our way—an hour yet remained—that hour was one of strange and indescribable excitement. I had seen, by moonlight, the time-hallowed glories of the old world, and the wonders of nature in the new;—I had stood alone, at that hour, within the awful circle of the Coliseum;—had watched the lunar rainbow spanning the eternal mists rising from the base of the Niagara;—but this night's march across the desolate hills of Judea awoke a more sublime, more thrilling interest. I was approaching the walls of that city (the scene of events which must ever remain the most touching in their influences upon the human heart) which I had long and earnestly hoped to see, and my wish was about to be realised. As the stars began to fade from the heavens, and the dawn to break over the eastern mountains, I sought to pierce the gloom which wrapped the silent region around; but nothing could be distinguished. It was not till the first red glow of morning glanced upon the eastward hill-tops, that I caught sight of the city. But there was nothing grand or striking in the vision—a line of dull walls, a group of massive towers, a few dark olives, rising from a dead and sterile plain; yet, enough that this was Jerusalem—the Holy City: her mournful aspect well suits with the train of recollections she awakens.

“We had to wait some time outside the Jaffa Gate before admittance could be obtained, and not a sound was heard when we entered the silent streets. Within, the city is as dull as without; ruinous heaps and mean houses meet the eye as we enter. The stern Tower of Hippicus is on our right—a noble wreck of the past; a narrow gloomy street conducted us to the highest part of the city, where we had some difficulty in finding the British Consulate, to which we repaired, in hope of meeting with an old school friend, Mr. Johns, who held the appointment in the absence of Mr. Young, and who was the architect of the new church on Mount Zion, connected with the Episcopal mission. We met with a warm and cordial reception, and it was arranged that during the day I should partake of his hospitality, and at night repair to a cell in the Latin convent, with which I had every reason to be satisfied, as, after the late watches in open boats and elsewhere, a clean bed was no small luxury. The Latin convent is, next to the Armenian, the best resting-place in Jerusalem, and, as most travellers remain there, I shall, in my future excursions, always start from its well-known locality.”

From this spot Mr. Bartlett describes *three* walks, along which he conducts the reader: by the first you leave the city, passing through the Bethlehem or Jaffa gate, and descend into the valley of Gihon, and round to the north along the valley of Hinnom, by the pool of Siloam, and up again to the city, entering by the Zion gate and passing the Armenian convent, the citadel, the tower of Hippicus, you reach again the Latin convent.

The *second* walk takes you along the *Via Dolorosa*, a street which leads from the convent to St. Stephen's gate, through which you pass down toward the brook Kidron, and crossing the top of the valley of Jehoshaphat, you ascend the slopes of the Mount of Olives, passing Gethsemane, and then look down the valley of Jehoshaphat on to

Bethany, return, and by the north-east, visit the tombs of the kings, and re-enter the city by the Damascus gate.

In the *third* walk the reader is called to perambulate the interior of the city and to view the Jewish antiquities, the ancient bridge, the area of the great mosque, the church of the holy sepulchre, &c.

From this statement it will be seen that Mr. Bartlett has provided a complete itinerary to modern Jerusalem, while his remarks on the ancient city, and his imaginary view of it as besieged by Titus, greatly increase the value of the work.

From the whole it appears that the city is environed on three sides, with the deep valley of Gihon on the east, of Ben Hinnom on the south, and of Jehoshaphat on the west, down which the brook Kedron flows; that on the north there is a high rocky plain, "where from the earliest time so many armies have raised their standards against this city,—the Assyrians, Romans, Persians, and the toil-worn Crusaders, with their heroic leader, Godfrey of Bouillon." Its walls, which were built by Solyman in 1542, exactly resemble those of York or Chester, having steps at intervals, which lead to a walk which is protected by a battlemented breastwork, with square towers at given intervals.

The prospect from the walls of the hills which "are round about Jerusalem," recalls the past by vivid contrast. Once the cedars were as the sycamore trees in the vales for abundance; and fruitful olive-yards were on every side. But now there is not a cedar to be seen; and "a few scattered olives, grey and silvery in hue," break the dull uniformity of the hills, through the scanty soil of which the lime-stone rocks continually appear.

At present there are but four gates to the city, which are open: the Jaffa gate on the east, the Zion gate on the south, the St. Stephen's gate on the west, and the Damascus gate on the north.

There is a passage, as translated in the authorised version of the Psalms, (xlviii. 2,) that has often perplexed those who have attempted to understand the topography of the holy city. "Beautiful for situation, the joy of the whole earth, is mount Zion, *on the sides of the north*, the city of the great King." Now all travellers, excepting Dr. E. Clarke, have agreed that mount Zion is on the *south* side of the city. A slight alteration, as suggested in Mr. Walford's translation, removes this discrepancy:

"Beauteous in elevation, the joy of the land, is mount Zion.
On the side of the north is the city of the great King."

So that the meaning of the Psalmist is, as suggested by Mr. Reland, that the upper and best part of Jerusalem was built on the north side of mount Zion, while that fortress was on the southern side of the capital. All the scenery connected with the walls and the circumjacent

hills, with their rocky tombs and villages, are most distinctly given by Mr. Bartlett. We could have wished for some further illustrations of the interior of the city; though "the Pool of Hezekiah," "Remains of the Ancient Bridge," "the Jews' Place of Wailing," and "the Church of the Holy Sepulchre," are very effective. There is a sketch by Mr. Catherwood of the "Arched Streets in Jerusalem," in Finden's Landscape Illustrations, that gives a striking idea of the prison-like aspect of the houses, which has no counterpart among the rich illustrations of this volume.

But we must hasten to notice some of the Jewish antiquities which yet remain in the city. When our Lord was once leaving the temple, "one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down." This has led to the popular opinion that the whole edifice was rased to the foundations thereof. Our Lord spoke of the great buildings of the temple, its magnificent porticoes, and its gorgeous *Naos*, and the prediction of their overthrow was most literally fulfilled. The position of the site of this far-famed temple, will explain why it was not overturned by Roman violence to its very basement. Jerusalem was originally built upon a small cluster of four hills, Akra and Zion, Bezetha and Moriah, on the last of which Solomon erected the temple. Between these hills were valleys, which intersected the city, besides those valleys which surrounded it. "The rocky height of Moriah sloping rapidly towards the south, required the work of art and labour to level it and render it fit for the mighty platform of the holy house. Colossal vaults and walls were therefore reared, and these continue to this day." "The spirit of the prophecy," says Dr. Robinson, "has received its full and fearful accomplishment: for the few substructures which remain, serve only to show where once the temple and the city stood. In the case of the temple, the remaining substructures of its exterior walls are easily accounted for: even upon the supposition that the Romans were bent upon their utter subversion. The conquerors doubtless commenced the work of destruction by casting down the stones outwards from above: those of course accumulated at the foot of the walls, covered the lower parts, and thus naturally protected them from further molestation." In the year 636, the Mahomedan troops, under the Caliph Omar, entered Jerusalem, and a Turkish mosque was built upon this ancient site. Immediately below the platform of the mosque, in the eastern wall, and forming part of these substructures, is the celebrated Porta Aurea, or golden gate, a name which goes back at least to the times of the crusaders. This massive work formed a double gateway, through which there was an entrance to a stately portico of Roman workmanship, which led by a noble flight of steps directly to the temple. There is a tradition that it was through

this gate that our Lord entered Jerusalem five days before his death ; and Mr. Bartlett concurs with Mr. Catherwood, Dr. Robinson, and others, in thinking that it is highly probable, from the style of the architecture, etc., that it was a construction of Herod the Great, when he rebuilt the second temple. The gateway has been walled up for ages, as the Turks have a traditional prediction that the Christians will one day enter through this gate and reconquer Jerusalem : the interior of the gateway, which is divided by columns into a double arcade of about seventy feet in length, is therefore now only accessible from the mosque above, and forms secluded chambers, to which Turkish devotees retire to pray.

Permission has been rarely granted to a Christian to enter this hallowed spot, for whoever is found there, must either sacrifice his faith or his life. Dr. Richardson, who had cured the diseased eyes of the governor, was however allowed, as an expression of his gratitude, to enter it several times. Mr. Catherwood, the artist, effected a perilous visit, which he has described in the following interesting passages of a letter addressed to Mr. Bartlett.

" You have asked for some account of my visit to the Mosque of Omar, at Jerusalem, and the ground surrounding it, occupied formerly by the temple of Solomon. You also request my opinion on several points connected with its present topography. I was at Jerusalem in 1833, in company with my friends, Messrs. Bonomi and Arundale, and a portion of my time was employed in making drawings, from which Burford's Panorama was afterwards painted ; they were taken from the roof of the governor's house, from whence the best general view of the mosque and its dependencies is obtained. Having so often looked upon the interesting buildings which now occupy this celebrated spot, I felt irresistibly urged to make an attempt to explore them. I had heard that for merely entering the outer court, without venturing within the mosque, several unfortunate Franks have been put to death, and you may therefore conceive the attempt was somewhat rash. However, there were many circumstances in my favour ; it was the period of the rule of Mehemet Ali in Syria ; and the governor of Jerusalem, with whom I was on good terms, was a latitudinarian as to Mahometanism, like most of the pasha's officers. I had brought with me a strong firman, expressly naming me as an engineer in the service of his Highness. I had long adopted the usual dress of an Egyptian officer, and was accompanied by a servant possessed of great courage and assurance, and who, coming from Egypt, held the ' canaille ' of Jerusalem in the extreme of contempt. This man had strongly urged me to the experiment ; and at last, notwithstanding the remonstrances of my friends, I entered the area one morning, with an indifferent air, and proceeded to survey, but not too curiously, the many objects of interest it presents. As I was about to enter into the mosque, however, I caught sight of one of the guardian dervishes, who are in the habit of conducting pilgrims around it ; this man made towards me, in the hope of a better donation than usual. As I was not prepared to go through the requisite ceremonial with this devout guide, I thought it prudent to retreat, as if accidentally, from his alarming neighbourhood, and quietly left the area, without having occasioned the least notice. The success of my first attempt, induced me to make a second visit the following day. I determined to take in my camera lucida, and sit down and make a drawing ; a proceeding certain to attract the attention of the most indifferent, and expose me to dangerous conse-

quences. The cool assurance of my servant, at once befriended and led me on. We entered, and arranging the camera, I quickly sat down to my work, not without some nervousness, as I perceived the Mussulmen, from time to time, mark me with doubtful looks; however, most of them passed on, deceived by my dress and the quiet indifference with which I regarded them. At length, some more fanatic than the rest, began to think all could not be right: they gathered at a distance in groups, suspiciously eyeing me, and comparing notes with one another; a storm was evidently gathering. They approached, broke into sudden clamour, and surrounding us, uttered loud curses: their numbers increased most alarmingly, and with their numbers, their menacing language and gestures. Escape was hopeless. I was completely surrounded by a mob of two hundred people, who seemed screwing up their courage for a sudden rush upon me—I need not tell you what would have been my fate. Nothing could be better than the conduct of Suleyman, my servant, at this crisis: affecting vast indignation at the interruption, he threatened to inform the Governor, out-hectored the most clamorous, and raising his whip, actually commenced a summary attack upon them, and knocked off the cap of one of the holy dervishes. This brought matters to a crisis; and, I believe, few moments would have passed ere we had been torn to pieces, when an incident occurred that converted our danger and discomfiture into positive triumph. This was the sudden appearance of the Governor on the steps of the platform, accompanied by his usual train. Catching sight of him, the foremost,—those I mean who had been disgraced by the blows of Suleyman—rushed tumultuously up to him, demanding the punishment of the infidel, who was profaning the holy precincts, and horse-whipping the true believers. At this, the Governor drew near; and as we had often smoked together, and were well acquainted, he saluted me politely, and supposing it to be beyond the reach of possibility that I could venture to do what I was about without warrant from the pasha, he at once applied himself to cool the rage of the mob. 'You see, my friends,' he said, 'that our holy mosque is in a dilapidated state, and no doubt our lord and master Mehemet Ali has sent this Effendi to survey it, in order to its complete repair. If we are unable to do these things for ourselves, it is right to employ those who can; and such being the will of our lord the pasha, I require you to disperse, and not incur my displeasure by any further interruption.' And turning to me, he said, in the hearing of them all, that if any one had the hardihood to disturb me in future, he would deal in a summary way with him. I did not, of course, think it necessary to undeceive the worthy Governor; and gravely thanking him, proceeded with my drawing. All went on quietly after this.

" During six weeks, I continued to investigate every part of the mosque and its precincts, introducing my astonished companions as necessary assistants in the work of survey. But when I heard of the near approach of Ibrahim Pasha, I thought it was time to take leave of Jerusalem. The day after my departure, he entered, and as it happened, several English travellers of distinction arrived at the same time. Anxious to see the mosque, they asked permission of Ibrahim, whose answer was characteristic of the man, to the purport, that they were welcome to go if they liked, but he would not insure their safe return, and that he could not venture to outrage the feelings of the Mussulmen, by sending an escort with them. Here he was met with the story of my recent visit. He said it was impossible: the dervishes were summoned, the Governor was summoned, and an *eclaircissement* took place, which must have been a scene of no small amusement."

We regret that our space will only permit us to further extract Mr. Catherwood's summing up.

" To recapitulate. I consider it likely that the present area corresponds very

nearly with the ancient one; that the fortress and tower of Antonia stood entirely without the present enclosure; that the Mosque of Omar occupies the position of the holy of holies of Solomon's temple; and that the Hagara Sakhara was the foundation-rock on which it stood; that the arches at the south-east angle, built evidently to make that part of the area level with the rest, are probably of the time of Herod, as I do not suppose arches were in use in the time of Solomon, however far back the mere invention of the arch may go. Dr. Robinson states his belief that they are of the time of Solomon, from the angles of the piers being bevelled. What proof of antiquity is to be seen in this, I am at a loss to conjecture. The springing-stones of the arch, at the south-west angle, and the Golden Gate, and that under El Aksa, are probably of the same period."

The springing stones of the arch, just mentioned, are also supposed to be the remains of the ancient bridge or viaduct mentioned by Josephus, which crossed the valley of the Tyropeon, and so connected the temple with mount Zion. From it Titus delivered his memorable speech to the Jews, who still held out in the upper city of Zion after the temple had been destroyed.* Mr. Bartlett's very distinct representation of its massive masonry will convince every observer that it is indeed a genuine remain of at least the Temple of Herod. But our space is gone, and yet there are many other points of interest connected with the Jewish and Christian antiquities of the city, which we have not noticed, and for which we must refer the reader to Mr. Bartlett's interesting volume.

The little book entitled "Jerusalem," &c. is by a German minister, who has condensed in a small compass all that is of general interest in the ancient history and modern state of that city. It is a valuable summary for young persons, which will supersede more expensive works. But as graphic illustration teaches the eye much more rapidly than words and sentences can do, so Mr. Bartlett's illustrations, between forty and fifty in number, are essential to a full realising idea of what Jerusalem is in the nineteenth century.

"The Panoramic View" has assisted us in the study of the topography of these sacred scenes; and as we do not doubt its general accuracy, so it may be recommended to the student also.

We cannot take leave of Mr. Bartlett's beautiful volume without congratulating him upon his successful elucidation of the accomplishment of those awful predictions which were uttered by the faithful lips of the Lord from heaven. Jerusalem has, indeed, been the scene of the greatest sufferings, because its inhabitants were guilty of the greatest sins—sins against the light of a revelation which directed them to their duty and warned them of their danger. But "they loved darkness rather than light, because their deeds were evil;" and so their woes have an indelible record, that all who read it may remember that "he who knoweth his Lord's will, and doeth it not, shall be beaten with many stripes."

* Wars of the Jews, Bk. vi. c. 6.

CURSORY NOTICES OF NEW PUBLICATIONS.

“What saith the New Testament? or, The Ecclesiastical Polity of Apostolical Times,” is a short course of popular lectures delivered in Bethesda Chapel, Runcorn, by the Rev. Samuel Hillyard, who has recently left that congregation. It is well adapted for its design, to remove some portion of the prevailing ignorance among the members of Congregational churches, in reference to their own principles. It is written in a plain and clear style, gives a comprehensive view of the main points of church polity, contains a great variety of authorities in favour of the statements made, selected with care not only from the writings of Dissenters, but also those of Churchmen, and may be circulated with good effect among our people in general. This is the sort of works required by the character of the times, and the state of our congregations; and we hope Mr. H. will therefore meet with the acceptance which his labours justly demand. (Dunnis.)

Since the days when *“The Elegant Extracts”* were first published, a very great change has come over the public mind, respecting the elder writers of English prose; and during the same period, our literature has been enriched by the publications of some standard writers in the same department. There was therefore room for a new volume of selections; and we are happy to direct the attention of our readers to a very complete work of the class, entitled *“English Prose, being Extracts from the Works of English Prose Writers, with Notes of their Lives.”* The volume, which is closely printed in double columns, is divided into ten parts: Narratives—Letters—History—Morals and Religion—Philosophy and Policy—Speeches—Drama and Dialogues—Voyages and Travels—Natural History—and Miscellanies. It comprises specimens of the style, and biographical notices, of nearly fourscore of the brightest names English literature can boast of; and its perusal must improve the style, extend the knowledge, and influence the patriotism of its youthful readers. (James Moore.)

We are happy to announce the second volume of *“The Morning Exercises at Cripplegate,” &c., pp. 692*, which completes the Cases of Conscience. This edition, for its uniformity in size and editorial diligence, will, when complete, we doubt not, be regarded as the standard one of this invaluable series, a series which is essential to the completeness of a theological library. (T. Tegg.)

Immediately connected with the preceding work, is a thin 8vo. volume, (pp. 232) entitled *“Memoirs of the Seventy-five Eminent Divines whose Discourses form the Morning Exercises at Cripplegate, &c. With an outline of a Sermon from each Author. By Samuel Dunn.”* These biographical articles have been prepared with considerable industry and care, and are arranged so as to harmonise with the new edition of the Exercises, to which, in fact, the present volume will be almost indispensable as an appendix. Mr. Dunn writes in the catholic spirit in which these lectures were originally set up. Two of their preachers were Episcopilians, and the remaining seventy-three Presbyterians and Independents; seventy of whom were ejected by the Act of Uniformity. (J. Snow.)

Mr. Richard Palmer, whose splendid map of Arabia Petrea, the Holy Land, and part of Egypt, we hope is known to many of our readers, has just added to the obligations of biblical students by the publication of a *“Relievo Map of Arabia Petrea and Idumea,”* which is embossed so as to become a model of the mountainous regions exhibited thereon. The route and stations of the children of Israel, from Rameses to Sinai, and thence, through “the great and terrible wilderness,” to the promised land, are distinctly traced; and our ideas of the difficulties and perils of the way have been greatly increased by observing the geological features of the regions through which they had to pass, which are plainly indicated by his greatly improved method

of representation. The tabular "Memoir of the wanderings of the Israelites," is a very valuable index to the whole, and will interest and instruct every student of this portion of sacred topography. (Dobbs and Co.)

The Rev. William Davis, of Hastings, has published a paper he read before an assembly of ministers at Brighton, in the spring of this year, entitled "*The Independents: their position, prospects, and duties,*" which is characterised by his well-known intelligence, moderation, and piety. (J. Snow.)

Many of our readers have been gratified with occasional pieces of poetry which, from time to time, have enriched our pages with the initial "V." affixed to them. They will, therefore, be gratified to hear of a small volume from the pen of the same writer, Mr. R. A. Vaughan, a graduate of the University of London, and eldest son of our estimable friend, Dr. Vaughan, of Lancashire College. It is entitled "*The Witch of Endor, and other Poems.*" The first, and largest, poem is in the dramatic form, comprising three scenes of great truth and power. "A monody," of seventeen stanzas, on the death of Mr. Mackenzie, late of Glasgow, appears to us very excellent; and the whole display an amount of consecrated talent that must be as gratifying to the personal friends of the young author, as hopeful to that cause to which we believe his powers are devoted. (Jackson and Walford.)

THE EDITOR'S TABLE.

AN Original History of the Religious Denominations at present existing in the United States: Containing authentic accounts of their Rise, Progress, Statistics, and Doctrines. Written expressly for the work, by Theological Professors, Ministers, and Lay Members of the respective denominations. Projected, compiled, and arranged, by J. Daniel Ruff. Imperial 8vo. Philadelphia: Humphreys. London: Wiley and Putnam.

Vigilantius and his Times. By W. S. Gilly, D.D., Canon of Durham. 8vo. London: Seeley, Burnside, and Co.

HYRONOIA: or, Thoughts on a Spiritual Understanding of the Apocalypse, or Book of Revelation. With some Remarks on the PAROUSIA, or Second Coming of the Lord Jesus Christ; and an Appendix, upon the Man of Sin. Imperial 8vo. New York: Leavitt, Trow, and Co. London: Wiley and Putnam.

The Voice of Israel. Conducted by Jews who believe in Jesus of Nazareth as the Messiah. 4to. Nos. 1—3. London: Aylott and Jones.

Bibliotheca Sacra, and Theological Review. Conducted by Professors Edwards and Park, Andover; with the special co-operation of Dr. Robinson and Professor Stuart. Vol. I. Nos. 1 and 2, February and May, 1844. 8vo. Andover, U. S.: Allen and Co. London: Wiley and Putnam.

The Guiana Congregational Record, and Christian Philanthropist. Nos. 1—3. Demerara.

The Witch of Endor, and other Poems. By R. A. Vaughan, B.A. Post 8vo. London: Jackson and Walford.

The Independents. The Position, Prospects, and Duties, of that body of Christians usually denominated Independents, or Congregationalists, briefly considered. The Substance of a Paper read before an Assembly of Ministers at Brighton, April 16th, 1844. By William Davis, of Hastings. 12mo. London: J. Snow.

The Church Advancing: A Popular Address to Roman Catholics, on the present encouraging aspect of affairs: designed to stimulate the faithful to retrieve the errors

and efface the crime of the Reformation. Edited by J. Wakeham. 8vo. London: Aylott and Jones.

The Norwich Tune-Book: A Collection of Psalm and Hymn Tunes, from the most eminent Composers; together with many that have never been published. Selected by a Committee, and arranged in Four Parts, by James F. Hill and John Hill. Norwich: Jerrold and Sons. London: Hamilton and Co.

Proceedings of the First Anti-State Church Conference, held in London, April 30, May 1 and 2, 1844. 12mo. London: T. Ward and Co.

Elements of Truth, &c. By Omicron. 18mo. London: J. Leman.

Brief Memorials of a Beloved Husband. By G. P. 12mo. London: J. Dinnis.

The People's Family Bible: containing the Authorized Version of the Old and New Testaments, printed at the Cambridge University Press. Embellished with Historical Designs from the Old Masters, and Landscapes from Designs on the Spot. 4to. Parts 1—5. London: Fisher, Son, and Co.

Relievo Map of Arabia Petræa and Idumæa, illustrating the Prophetic Scriptures, Wanderings of the Israelites, &c. Size 23 inches by 18 inches. London: Dobbs, Bailey, and Co.

Wild Flowers; or, Poetical Gleanings from Natural Objects, and Topics of Religious, Moral, and Philanthropic Interest. By Miss C. S. Pyer. 12mo. London: J. Snow.

The People's Gallery of Engravings, after Original Pictures and Drawings, Edited by the Rev. G. N. Wright, M.A. Parts 1—9, each part containing four beautiful plates. 4to. London: Fisher, Son, and Co.

Essays on some of the Prophecies in Holy Scriptures, which remain to be fulfilled. Essay the Fourth, on the Language of Symbols; the Fifth, on the Chronology of Prophecy. By G. G. Marsh, M.A. 8vo. London: Seeley, Burnside, and Co.

A Tract for the Times, being a Plea for the Jews, by S. A. Bradshaw. 12mo. London: Edwards and Hughes.

The Banner Displayed: A Sermon at the Visitation of the Archdeacon of Taunton. By the Rev. J. W. Middleton, M.A. 8vo. London: Seeley and Co.

The Independent and Young Christian's Magazine. With Embellishments. For July, 1844. 12mo. London: Aylott and Jones.

The Ministers of Christ, Stewards of Mysteries: A Sermon at the Triennial Visitation of the Bishop of Chester. By John A. La Trobe, M.A. 8vo. London: Seeley and Co.

A Christian Advocacy of the Importance and Utility of Abstinence from Intoxicating Drinks, &c. By James Cox, Wesleyan Missionary. 12mo. London: Simpkin and Marshall.

The Qualifications and Encouragements of the Christian Ministry: A Sermon at the Visitation of the Archdeacon of Suffolk. By the Rev. Charles Bridges, M.A. 8vo. London: Seeley and Co.

The Distinctive Principles of Congregational Church Polity, being No. XII. of the Congregational Union Tract Series. 12mo. London: Jackson and Walford.

Memorial and Appeal on the Paramount Duty of a Stedfast Adherence to Evangelical Truth, being No. XIII. of the same Series. 12mo. London: Jackson and Walford.

LITERARY NOTICE.

The first volume of the Wycliffe Society's Publications, containing Select Writings of Wycliffe, under the editorship of the Rev. Dr. Vaughan, of Lancashire College, is in the press, and will be ready for delivery to Subscribers in the ensuing autumn.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

THE Directors are happy in being able to say, that the statement made in the last number, has done great good. It may be recollectcd by some readers, that an appeal for help was made on the ground that unless liberal donations and subscriptions were obtained, a number of stations must from necessity be given up. The kind offers of several friends to contribute a certain sum, if others would do the same, were named. They formed three distinct classes: forty donations of £5, thirty of £10 for five years, and ten of £50 before Christmas. The whole amount, if obtained, would have been £1000, and £300 per annum for four years longer. Besides, it was expected that smaller donations might amount to £200. This aggregate sum of £1200 would have justified the Directors in retaining the present number of stations, leaving it to other friends to enable them to respond to *new* applications.

The appeal has produced a very favourable result. More than £500 has been either received or promised, in addition to the ordinary receipts, which at this season are usually small. It would give unfeigned pleasure to report next month, that the *three* lists were filled up. *Ten* are still needed to fill up the *first*—more than *twenty* to fill up the *second*, and *six* to fill up the *third* list. In addition to these facts, it should be borne in mind by our friends, that *all* the *promises* are conditional; failing the stipulated number, the Society will lose a great proportion of the whole amount! No more need be said to induce the friends of home to do what is right in this important and urgent business.

The annual report of the Society is in the press. The appendix will contain an account of Home Missionary operations in England, under the head of every county, as far as information can be obtained. To give the readers some idea of the necessity for Home Missionary operations, the account of Oxfordshire is extracted from the appendix, as it extends to greater length, and possesses a character differing from all the other counties of England.

OXFORDSHIRE.

In this county the Society has three missionaries, and three ministers have grants. They preach in twenty-nine towns, villages, and hamlets, to 2600 hearers. There are ten Sunday-schools, eighty-nine teachers, 545 scholars, and two Bible-classes, containing eighty pupils; thirty-four members have been added to the missionary churches during the year.

The stations are generally prospering, though encountering great opposition. An agent on a station adopted by us in 1842 thus writes:—“Here are to be traced many interesting and promising features which call for gratitude and inspire hope. The attendance at the house of God continues good, and the chapel is often filled. The interest felt in the preaching of the Gospel is manifest,—the attention paid, and the remarks made, prove that the *truth* is valued and felt.

“The infant church, formed in March, 1843, now consists of seventeen members, and is in a hopefully healthy state. They are humble, united, and active. All are engaged either in Sabbath-school teaching, tract distribution, or holding prayer-meetings. Besides the regular services in which I take a part, they hold two prayer-meetings, one at W—, and the other at G— H—. Of the seventeen members, eight have been added during the year, and there is the prospect of an immediate increase.”

The opposition to the efforts of our missionaries is very great in this county. One missionary says, "The principal opposition I have to encounter is from the clergy and zealots of the Establishment. In some cases good has resulted from their opposition, but in many others they have been successful, and scores of persons, who would avail themselves of your agent's labours, are prevented by bribery, threats, and oppression." The same missionary, in answer to the question, "From how many villages are you excluded, and the causes of your exclusion?" replies, "I am excluded from *five*, by the combined influence of the clergy and aristocracy. Some of the villages belong to the squire and his party, and therefore the villagers *dar* not admit the Gospel. Others would be accessible, but the people are afraid of the clergyman and squire." He adds, that, "within eight miles of his station, there are fifteen villages and hamlets still destitute of the Gospel!" Another of the missionaries, in answer to the question respecting opposition, says, "The opposition chiefly comes from Puseyite clergymen, who use their influence with those who employ the poor, and so prevent many from attending a dissenting chapel." The third missionary says, "There is considerable opposition; it emanates from the clergy, who are mostly ignorant, bigoted Puseyites. The effect is, that many of the poor are prevented from coming to the chapel." The three *pastors* who receive grants from the Society, also give replies to the question in nearly similar terms with the three missionaries. This is a very distressing state of things. Here are six agents of a society, having no object in view but the spread of the Gospel in its simplicity, who meet with opposition in every direction, chiefly, if not entirely, from the educated and higher classes of society.

REMARKS.

In every county there is some high-church prejudice to encounter, but from no other county in England, where the Society has the same number of stations, have returns come from *all* the missionaries like those we have just given. The aggregate presents unmixed opposition to the Gospel. There must be a cause for this, which should, if possible, be discovered. May we not say that the main source of the evil is the influence exercised by Oxford University, both as the fountain of error and of vice? That this influence is great, will appear plainly from one or two facts. It appears that out of the 203 livings in the county, 75 are in the gift of the University; 39 in the Church, and not one in the gift of corporate bodies; and only 16 in the gift of the crown. These livings belonging to the University are among the best, and embrace a large proportion of the population, which, in 1841, was 161,643.

Before the Tractarian movement took place, the clergy were very quiet, and if the Evangelical Dissenters had only done their duty then, they could have secured such a hold on the people's minds, that no *secular* influence could have kept them from obeying the command of Christ. Since that time, the rapid increase of the promoters of the revived heresies at Oxford, has necessarily filled the parishes in the gift of the University, as they became vacant, with Tractarian preachers. But the leaders in this movement have not been satisfied with waiting for the death of incumbents—they have sought, in many instances, to introduce many half-instructed, fanatical, semi-popish young men, as *curates*, *at any price*, into parishes that had never been disturbed before by activity on the part of the clergy. These striplings have tried, by the most extraordinary means, to gain the object of their ardent desire, in the acknowledgment of church authority—they have aimed directly at spiritual ascendancy, and exclusive dominion over men's minds. The bold attempt has been made to reduce those who should be the freemen of England, to the abject condition of unthinking, submissive slaves to priestly claims. Resistance in all cases is considered a crime, and is severely punished, when it can be done with impunity.

In some cases it brings ruin on the resisting parties who *dare* to think and act for themselves in religious matters.

There might have been a counteracting influence, had the aristocracy and gentry been a liberal and enlightened body of men, ready to acknowledge the responsibilities of their position as the natural protectors of their labourers and tenantry. They might easily, as lords of the soil, and as magistrates, have checked the false zeal of the young curates, who seem more eager to copy the example of Saul of Tarsus than to follow the steps of Paul the Apostle. But, unhappily, this has not been done. They do not exert their proper influence in protecting the poor. They have, in too many instances, yielded to the wishes of the clergy, who have sought their authority in the name of religion, and for the souls' health of the people! They did not interfere directly themselves,—they have allowed their stewards to use their patronage in favour of the clergy, and against the religious liberties of the poor people.

This is the more distressing, as there are in the gift of the gentry seventy livings, and their influence, therefore, if in a right direction, might shield many an industrious cottager, and humble tradesman and honest farmer, from oppression and ruin. Every one must perceive that the united power of the clergy and the landlords' agents must be immense, the one conveying *spiritual* thunderbolts, and the other the fetters of pains and penalties, if an enlightened conscience is obeyed, and the Gospel is preferred to the errors of Puseyism. Here we have a conspiracy against the civil and religious rights of the people, the powerful oppressing the weak, and the man who calls himself a teacher of the mild, and gentle, and just religion of the Bible, the oppressor of the poor, and, it may be, unwittingly ruining many souls; neither going to heaven himself, nor suffering those to enter therein who desire to learn the way! But this county, as far as the state of religion is concerned, has other evils to contend with, that render the progress of missionaries and pastors exceedingly difficult. It is asserted in returns which the Directors have received, that, besides heretical teachers sent out in swarms into every accessible parish, by the notorious Tractarian University, there is an immoral influence spreading around that seat of learning, of the most fearful kind. The population of the small towns and large villages within a radius of twelve or fifteen miles from Oxford, is declared by good men, who deeply lament the fact, to be corrupted to the very core by the *profligacy* of the students. We write advisedly, when we say,—that the young men from Oxford, subscribers to the Thirty-nine Articles, have, within the limits above-named, been the corrupters of the female sex to an appalling extent, so great, indeed, that it exceeds credibility. So extended is the unhappy influence of the depravity referred to, that *it is not* frowned upon as it ought to be. Nay more, that it has happened, that the very Gospel itself is disliked by many, because it inculcates *chastity* and condemns *incontinence*. Such are the fruits of the system pursued at Oxford. Is it a blessing to our country in its present state, or is it not?

At this moment the contest is going on between truth and error,—between morality and vice. The Home Missionary Society is trying to stem the united torrent of evil. It is pleasant to know that the Baptist Home Missionary Society is co-operating in the same work.

But it is evident that the present agency is incapable of reaching the necessities of the case. There should not only be an addition made to the number of missionaries, but another class should visit every village, enter every cottage, see that the Scriptures are perused, read, and explained there, and leave those publications with the people which are likely to benefit them. Inquiries have been made as to the desirableness of Lay Agency in certain districts. One missionary thus writes: "Six months ago I resolved in my own mind, to send some of our male members into the villages on the Lord's-day, with tracts, and about two months ago I engaged two good men and true to visit some of the destitute villages. I have thought long and

much on this subject, and I am satisfied that great good might be done by distributing tracts in *those villages at which we are not allowed to preach*. The poor villagers are very, very *anxious to read* tracts. I have a very good lay-preacher, upon whom I have bestowed some labour. He *understands English* well. If the Directors could make me a grant of £8 per annum for the poor man, I could employ him three evenings *every week*. He is now employed every Sunday-noon. And thus the cause of evangelical truth and righteousness would be promoted, Puseyism counteracted, many souls who are now perishing would be saved, and the law and privileges of the kingdom of Christ would become better understood and appreciated in the neighbourhood. There are scores of villages, and thousands of moral agents in Oxfordshire, who have *never, no, never!* heard the Gospel in all its *sublimity and chastity*. I am fully prepared to defend the statement which I have just made, and will defend it, if God spare me. I do hope the Directors will put it into my power to make some use of the *lay agency* of my friend."

Had the Directors a fund for encouraging this branch of agency, they could at once engage a number of suitable men. There are some hundreds of villages throughout England, into which missionaries cannot go, which could be visited by such agents one or two days in every week, the only expense being the amount of wages which these individuals would have received at their ordinary business, and which of course would be paid to them, as necessary for the support of their families. But there does appear to be necessary something besides to secure freedom to the people to hear the Gospel, wherever and by whomsoever it is preached. It is most distressing and humbling that, in the year 1844, in England, scenes of suffering are endured for conscience' sake, acts of oppression are perpetrated on individuals because they hear the Gospel in a meeting-house, which, if done to converts on our missionary stations in heathen lands, would excite indignation. And yet two hours' ride from London into the neighbourhood of one of our vaunted seats of learning, will bring us into contact with individuals who could unfold tales of cruelty and injustice deserving the reprobation of every honourable mind! Should there not be a *select committee to protect* the poor who hear the Gospel?

REPORT OF THE EXAMINATION OF THE HOME MISSIONARY STUDENTS AT COTTON END, UNDER THE CARE OF THE REV. J. FROST, BY REV. DR. ALLIOTT, AND REV. R. REDPATH, A.M.

"At the request of the Directors of the Home Missionary Society, we have examined the students under the care of the Rev. J. Frost. The examination was conducted principally in writing, the questions being put by the examiners, and the answers written in their presence, and without any aid from books. In our examination, which occupied altogether more than twenty-five hours, our young friends proved that they had thoroughly read Paley's Evidences, Butler's Analogy, and Payne's Lectures, &c.; that they had satisfactorily studied the first three centuries of Church History, the New Testament in the original, as well as Whately's Logic and Rhetoric, and Payne's Mental and Moral Philosophy. We feel great pleasure in being able to bear our conscientious testimony to the very gratifying character of their answers, and to the evident ability with which their studies have been directed by their esteemed tutor. We expected to find differences of talent and acquirements: whilst, however, these differences are manifest, it is satisfactory to us to add, that all the young men who have been permanently admitted to the advantages of the Institution, display a spirit of ardent devotedness to their work, and give good promise of realising our anxious hopes, and of becoming hereafter very serviceable to the Home Missionary cause.

" RICHARD ALLIOTT, LL.D., York-road Chapel, Lambeth.

" ROBERT REDPATH, M.A., Wells-street Chapel, Oxford-street.

" London, June 14."

IRISH EVANGELICAL SOCIETY.

THE following narrative of a gracious revival of religion in one of the Independent congregations in the city of Dublin, will be read with gratitude to the God of all grace by those Christians who take an interest in the spiritual welfare of Ireland. By the friends of the Irish Evangelical Society, the facts thus narrated will be regarded with peculiar delight, and that on several accounts. The place in which this manifestation of mercy has occurred is Plunket-street Meeting-house, well known as the scene of the devoted and successful labours of the Rev. W. Cooper, whose ministry was rendered a great blessing to Ireland. The individual whom God has honoured as the instrument of reviving this ancient cause, which had gradually fallen into a state of great decay, is the Rev. S. G. Morrison, who was for some years the agent of the Irish Evangelical Society in the city of Armagh, and is now its gratuitous and zealous advocate in Dublin. The church over which he has the pastorate is one of the few self-sustained Congregational churches in the sister isle; and, much to its honour, is not only supporting its pastor, but making strenuous endeavours to evangelise the surrounding districts. Its example, we believe, will be cheerfully followed by other churches now connected with the Society, as soon as it shall please God to grant them that increase of numbers which will enable them to go and do likewise. The subjoined statement is furnished, in substance, by friends on the spot, who are familiar with the history in detail.

About sixteen months since Mr. Morrison received an invitation to the pastoral office from the church in Plunket-street. It was then every way in a feeble condition, consisting of between thirty and forty persons, who were mostly poor; and the congregation was in a proportionate state, as to numbers and influence. When this little community of believers invited him to take the oversight of them in the Lord, they were unable, from their deep poverty, to promise him any salary, as the incidental expenses connected with the maintenance of Divine worship absorbed the whole of their income. Mr. Morrison, however, believing the invitation to have been in harmony with the Divine will, and discerning before him a large and interesting field of labour, though himself without fortune or the means of support, but as they should be afforded by the church, accepted their invitation, and entered on his labours with zeal and devotedness, sustained by the sentiment, "The Lord will provide."

Events have proved that these impressions were not unfounded, and that this confidence was not misplaced. From the commencement of his ministry in Plunket-street, an increased and increasing number of hearers attended it, until the place of worship has become filled in every part to overflowing; and means are now in contemplation with a view to enlarge the building, to meet the still growing demands for seat-room. The church has rapidly increased in numbers, and now contains 183 members. At the first anniversary of their pastor's settlement over them, above 500 persons assembled at tea; the meeting presented him with his portrait and a purse of sovereigns, in grateful acknowledgment of his services; and the secretary stated, in reading the report, that the congregation had raised, during the year, £270 for the support of the ministry, and for the various organisations at work in connexion with the church.

The means which have led to this delightful state of things deserve to be noticed. A spirit of expectation was vouchsafed to the people at the time of their pastor's settlement, and this led to frequent and ardent prayer, accompanied with corresponding activities. Mr. Morrison was himself instant in season and out of season, in preaching, exhorting, conducting prayer-meetings, and visiting the congregation, and particularly the sick. A Sunday-school was established, which has greatly flourished,

and now contains about 150 children. A society, consisting of twenty-four persons, was formed to distribute tracts from house to house throughout the "Liberty" of the city, a very poor and neglected district. These silent messengers attracted not a few to the house of prayer. Several other persons go forth as canvassers every Lord's-day, and invite their poor, benighted, and deluded neighbours to the house of prayer, many of whom have accepted their invitation. The pastor's attention was directed to the sadly neglected condition of the seamen frequenting the port of Dublin. Aided by Christian friends, he procured suitable premises, and fitted up a neat chapel, where twice a-week he preaches to sailors; and results the most cheering have succeeded these efforts.

The Spirit of God has been graciously poured out on the various labours thus narrated, so that drunkards, sabbath-breakers, and others of the most vicious and degraded habits, have been reclaimed, and, it is believed, savingly converted to God. The completed year saw men who, at its commencement, were imprisoned in Dublin gaol for the violation of law, leading devotional exercises in the sanctuary of the Lord, as sinners saved by grace, and awakening the exclamation of wonder and gratitude, "What hath God wrought!" A second year is entered upon under most auspicious circumstances. May its prosperity be even greater than that of the past!

Mr. Morrison has placed himself in connexion with this Society, and is anxious in every possible way, to promote its great object of winning the emerald isle to Christ. His attachment to it is of long duration, and is unshaken by the lapse of time. In a recent communication from him to the Secretaries he says, "One missionary organisation should exist, and but one, for Ireland, in connexion with our denomination. After some years' experience, I am free to say that one does not exist in the Irish Evangelical Society."

Contributions for the general operations of this Society, or for the Plunket-street missionary organisation, will be received from friends in Ireland by the Rev. S. G. Morrison, Harold's Cross, Dublin.

COLONIAL MISSIONARY SOCIETY.

COMMENCEMENT OF THE ERECTION OF A CHAPEL AT ST. JOHN, NEW BRUNSWICK.

THE friends of this Society will watch with great interest the progress of Mr. Gallaway's important mission to St. John, New Brunswick. Our beloved brother, sustained by the Christian friends who have rallied round him, has now commenced the erection of a spacious chapel. Mr. Gallaway writes: "We laid the first stone of our chapel on the 29th of May. In the evening we had a tea-meeting, or soirée, which was attended by between three hundred and four hundred persons, and the proceeds of which, by payments for tickets, amounted to about £35. The building advances rapidly. Its dimensions are fifty-three feet by sixty-eight. It has a basement story which extends the whole length and breadth, and is rather more than ten feet high. We intend to dispense with galleries at first. I expect that the place will seat nearly six hundred persons without galleries. Our church was formed on Lord's-day, the 2nd of June. We began with eight members, all accredited from other Congregational churches. Oh for wisdom, decision, and faithfulness in our future admissions!"

The following passages are extracted from a report of the address delivered on the occasion by Mr. Gallaway, given in the *St. John Courier* newspaper. From them will be learned in what spirit and with what views our beloved brother is proceeding in his work; with what enlightened attachment to his own views, and with what enlarged charity towards brethren of other sentiments. It will be seen also how all

the cherished principles of faith and polity distinctive of the Congregational churches of England are, by the operations of the Colonial Missionary Society, extended in the world, and reproduced in the new communities of British origin now peopling some of the fairest regions of the earth.

" There is one fact of uncommon interest of which I am powerfully reminded by the position which I occupy this day, and to which I will for a moment advert. I allude to the striking contrast which the aspect of this city presents to that state of things which was witnessed by the worthy band of adventurers who landed upon these shores a little more than a half-century since. When I recollect that at that period this district was covered by an unbroken forest; that the surface presented as rugged an appearance as was ever selected for the purpose of a settlement; that the original inhabitants of this region were the wild animals of the wood, or the roving Indian, whose nature was as little disciplined by the arts of civilisation as the inferior creatures which shared with him the common bounties of a merciful Providence—when I recollect these things, and then contemplate this city, with its streets, its market-places, its wharfs, its public edifices, and its numerous sanctuaries, and call to mind that we are now engaged in the erection of another building, which, I hope, will prove an additional ornament to the city—I am powerfully impressed with the connexion which this proceeding bears to the advancing cause of civilisation; and so far I feel myself warranted to congratulate this assembly that we are permitted to witness this scene, and to give another impulse to that spirit of improvement which has wrought such wonderful changes in this place.

" It would not be just to myself, or candid or respectful to those who are now listening to me, were I to confine myself to those very general observations in which I have hitherto indulged. It is my lot to stand before you this day as the only accredited resident minister of the denomination to which I belong. Considering the shortness of my residence, I may still be called a stranger among you. Placed in these peculiar circumstances, I feel it my duty, with as much brevity as possible, to state a few particulars respecting that section of the Christian church with which I am connected, the circumstances that lead me hither, and the relation that I desire to sustain towards the ministers and members of other denominations in this city.

" The Christian denomination to whom the words Independents or Congregationalists are generally applied, arose in the sixteenth century. They were one of the early fruits of that wonderful movement which took place in Europe, when the human mind awoke from the sleep of centuries, began to assume its inherent right of private judgment, and, throwing away from the Christian profession what the hands of man had put on, strove to revive the simple usages and restore the pure doctrine of apostolic times. We believe our denomination, as a distinct section of the Christian church, to be now in the third century of its existence; but the principles that we hold dear, and for which so many sacrifices have been made, (many of which principles, we rejoice in knowing, are equally prized by other sections of the Christian church,) we believe to be as ancient as the New Testament itself. While we cheerfully give others credit for as much conscientiousness in an endeavour to frame their system and their practices according to the model which the inspired volume presents, and while we admit that we are as fallible as other men, it is still our faith that though, as a distinct denomination, we cannot trace up our existence higher than the sixteenth century, yet our principles, both in respect to doctrine and church polity, are as old as the directions and examples of the word of God.

" We believe in the proper deity of the Son of God, and of the Holy Spirit. We adore the Trinity, without professing to comprehend the mystery which that holy truth involves. We believe in the depraved and fallen condition of human nature.

We believe in the atonement which was offered for sin by our Lord Jesus Christ, and rejoice in its unlimited sufficiency. The righteousness and death of Christ we regard as the only ground of the justification of the believer. We hold the indispensable necessity of the renewal of the heart by the Holy Spirit; and trace the salvation of man to the grace of God alone. All men are, we believe, invited to come to the Redeemer to obtain eternal life; and the unbelief of the finally impenitent we regard as the only ground of their condemnation. We observe the ordinances of the Lord's Supper and Baptism. We admit the propriety of adult baptism. We also approve of infant baptism; but in doing so, we most emphatically reject all pretensions to what is called baptismal regeneration. We consider that baptism is a sign of certain spiritual truths, and that when a parent presents his child to be baptized, he expresses his faith in those truths, and his intention to train up his children in the knowledge of them. We believe that none but the truly converted are eligible to be members of Christian churches; that a voluntary association of such persons for spiritual purposes, in accordance with what they believe to be the word of God, constitutes a church; and that to this body or community should be left the entire regulation of their own collective or ecclesiastical affairs. Among these affairs, the choice of their own pastor, and the admission or exclusion of members, occupy an important place. The number of churches in Great Britain and Ireland, that hold these views, exceeds two thousand. The entire number of Congregational churches, at present known, amounts to between four and five thousand.

"The Independents in England have been for nearly fifty years actively engaged in the missionary work. They raise annually between £80,000 and £90,000 to assist in sending the Gospel among the heathen. It was only a few years ago that their attention was directed to the British Colonies. In order to meet the call for their exertions in these portions of the world, a new society was formed, which has received the name of 'the Colonial Society, in connexion with the Congregational Union of England and Wales.' Ministers, under the auspices of this Society, are now labouring in the Canadas and in New South Wales. At length, the attention of the Society was directed to this city and province. The Committee having been furnished with the necessary information through the visit of the Rev. Henry Wilkes, of Montreal, some time since, applied to me, in May last, to relinquish my pastoral connexion with a beloved flock, among whom I had laboured, with uninterrupted harmony, nearly ten years, and to undertake the mission to St. John. Twice had I refused a similar application from the Colonial Society. But at length, with the concurrence of my ministerial brethren, whom I consulted, I complied with the wishes of the Committee, and, having parted with my friends, arrived here, unknown to any of you, last October. A few having gathered around me, and the expressions of good feeling from the ministers and members of other denominations having cheered us on, we have at length felt it our duty to 'rise and build.'

"Such is a candid explanation of the circumstances that have led me here, and of the engagement in which I take a part this day. And now, in conclusion, permit me to tender my thanks to the ministers and members of other denominations in this city, for the great Christian kindness which they have shown me, and to declare,—here is a hand that will ever be held out to recognise, and, as far as in me lies, to aid a Christian brother of any distinctive name,—and here is a heart that fervently breathes—'Grace be with all them that love our Lord Jesus Christ in sincerity.'

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

DEPUTATION TO THE ASSEMBLIES OF SOUTH WALES.

THE following account is translated from the *Diwygiwr*.

The Western Assembly of the Congregational churches of South Wales, was held this year at Carmarthen, on the 12th and 13th of June. The ministers met in conference at ten o'clock the first day; when the Rev. D. DAVIES, of Cardigan, was elected to the chair. An account was then given of the state of the churches represented by the ministers and other delegates present, from which it appeared that peace and harmony generally prevailed in the churches; and that there had been a gradual increase in almost every place during the past year, for which the Conference felt deeply thankful to the Father of mercies.

It was then resolved:—

That this Conference being of opinion that it is highly desirable to possess a correct statistical account of the number of our churches, &c., earnestly implores those churches, which have not yet sent replies to the questions proposed on the cover of the *Diwygiwr* for June, to do so without delay; addressing their communications to the editor of the *Diwygiwr*, that a correct general account of the number and present state of the Independents may be published.

That the next Assembly shall be held at Maenygroes, near Cainewydd, Cardiganshire, and that the time shall be hereafter announced in the *Diwygiwr*.

At two o'clock another conference was held, when there appeared among the brethren the Rev. J. Blackburn, minister of Claremont Chapel, London, and editor of the *Congregational Magazine*, and the Rev. Henry Richard, minister of Marlboro' Chapel, London, who were cordially received by the Chairman, as a deputation from the Congregational Union of England and Wales. The Chairman then called upon these brethren to address the Conference, which they did in an exceedingly eloquent, touching, and instructive manner; explaining the nature, designs, and usefulness of the Congregational Union,—and showing how it promoted general acquaintance with the operations of the Congregational body,—fostered Christian sympathy and brotherly love,—and facilitated co-operation among the churches, claiming no lordship over any, nor meddling with the internal government of any, nor in any way interfering with the strict independency of the churches. It was then unanimously resolved:—

That the Conference heartily acknowledge the kindness of the Congregational Union, in sending Messrs. Blackburn and Richard to the Annual Assembly of the counties of Cardigan, Pembroke, and Carmarthen, and desires to convey to these gentlemen the expression of its gratitude for their visit; while the ministers present would express their warmest hope that this visit may be of advantage to the churches, and a general blessing to the religious interests of our beloved country.

That the Conference desires to recommend every county to take into consideration, at its next county meeting, the desirableness of uniting with the Congregational Union.

At six o'clock, the public services commenced at Lammas-street Chapel; when the Rev. Messrs. MORTIMER and DAVIES preached in Welsh; and the Rev. H. RICHARD, in English.

At six o'clock, on the morning of the second day, Messrs. BATEMAN and THOMAS preached at the chapel.

At seven, a ministerial conference was held; when the Rev. Messrs. BLACKBURN and RICHARD spoke eloquently on the necessity there exists, that Wales should be aroused to the work of securing a good education for the rising race; earnestly

exhorting the Welsh churches to co-operate in the general movement excited on this subject, by the late bill of Sir James Graham. It was then unanimously resolved :—

That this Conference, feeling deeply the necessity and importance of religious education for the young, strongly recommend every county, in its county meeting, to make immediate inquiries as to the practicability of raising subscriptions for the establishment of a Normal School in Wales, and for Wales, to prepare young men to become efficient teachers; and that this school be placed in connexion with the general movement in favour of education, now made by the Congregational Union.

That this Conference, acknowledging the importance of an educated ministry, pledges itself to aid the efforts about to be made, to obtain collections for the support of our colleges.

That Messrs. Griffiths, at St. David's; Davies, Cardigan; Griffiths, Horeb; Davies, Pairteg; and Rees, Llanelli, be appointed to draw up a plan for the conduct of our future Conferences, by the next assembly.

Thus ended the most instructive, edifying, and delightful Conferences we ever had.

At ten o'clock, the public services were resumed in the open air; when the Rev. Mears. Griffiths, of St. David's; Blackburn, of London; and Hughes, of Dowlais, preached. Similar services were held in the same place, at two and six o'clock in the afternoon. There were seventy ministers present; and it is supposed the congregations in the open air amounted to about seven or eight thousand persons.

Thus far have we extracted from the *Diwygiwr*, the monthly organ of the Congregational body in South Wales. Below, we subjoin the account furnished to us by our esteemed friend the Rev. D. Rees, Llanelli, of some of the proceedings of the *Eastern Assembly* of the Congregational Churches of South Wales, which includes the counties of Glamorgan, Brecknock, Radnor, and Monmouth.

This Assembly was held at Merthyr Tydvil, Glamorganshire, on the 26th and 27th of June.

The brethren assembled in Conference at Bethesda Chapel, at ten o'clock the first day; when the Rev. G. GRIFFITHS, of Brecon, was elected Chairman. After the Conference had been opened by prayer, the following resolutions were passed.

That this Assembly be held next year at Cwmsauran, Carmarthenshire, the time to be announced hereafter.

That this Conference, having heard of the return to London of Mrs. Johns, widow of the pious and faithful missionary, the late Rev. D. Johns, the ministers present beg to express their deep sympathy with her, in her present severe affliction, and trust that the Directors of the Society will kindly provide for her and her fatherless children; and that the Rev. D. Rees be requested to send their resolution to Mrs. Johns, accompanied with a letter of sympathy and condolence on behalf of this Assembly.

Then the Rev. D. Rees introduced to the Chairman the Rev. H. Richard, of London, as a deputation from the Congregational Union, by whom he was affectionately received in the name of the Conference. Mr. Richard then addressed the Conference in a powerful and impressive speech, in which, after expressing his deep regret that his esteemed colleague in the deputation, the Rev. John Blackburn, had been compelled reluctantly to return to London by urgent and imperative engagements, before this Assembly could meet, he proceeded to explain, that Mr. Blackburn and himself had been deputed by the Committee of the Congregational Union, to visit the assemblies of South Wales, to promote union and fraternal love,—to furnish information as to the efforts that are made to extend the Gospel, in connexion with our principles as Congregationalists, by the means of the Home Missionary, Irish Evangelical, and Colonial Missionary Societies—to invite the co-operation of the

Welsh churches in advancing the same objects, and to encourage them to unite in the general movement now made for the extension of popular education. It was then resolved:—

That this meeting begs to express its gratitude to the Congregational Union, for their kindness in deputing the Rev. Henry Richard to visit the eastern assembly of South Wales, and also to Mr. Richard, for his readiness to come on this mission, and for his general serviceableness to his native land; and the ministers present cannot but implore the Father of mercies to bless this visit, to be of advantage to the ministers and churches generally.

That the ministers present feel, with much solemnity and earnestness, the great importance of bringing the general effort, now being made in England and some parts of Wales, for the extension of popular education, under the attention of the churches in their respective neighbourhoods, with a view to their cordial co-operation in this work; and also to take into their serious consideration, the propriety of establishing a Normal School in Wales, and for Wales, in connexion with the Educational Committee of the Congregational Union.

At three o'clock in the afternoon, a public service was held in the open air, when three sermons were preached by the Rev. Messrs. Davies, of Bethania, Jones, of Varteg, and Evans, Capel Sion. At ten o'clock next morning, in the same spot, Messrs. Roberts, of Llanbrynmair, Rees, of Llanelli, and Jones, of Dolgallau, preached. At two o'clock, Messrs. Stephenson, Nant-y-glo, Richard, London, and Hopkins, Llangatrog. The congregations were immense. It was estimated that at ten and two the second day, there were twelve thousand persons present.

CONGREGATIONAL UNION OF IRELAND.

The Fifteenth Anniversary of the *Irish Congregational Union* was held in Dublin during the week commencing June 9th, on which Lord's-day two excellent discourses were delivered, in York-street Chapel, by the Rev. J. R. Campbell, A.M., minister of Albany-street Chapel, Edinburgh, delegate from the Congregational Union of Scotland.

On Tuesday, June 11th, a general Prayer-meeting was held in Plunket-street Meeting-house, at half-past seven, A.M., when the Rev. Messrs. Bell, Hodgens, Heathcote, Morrison, &c. were engaged. On the same day, at ten, A.M., the examination of the students in the Dublin Independent College was proceeded with, the respective tutors conducting it in the several departments. The two senior students read essays—Mr. Murphy on the Doctrine of Election, and Mr. Martin on Moral Obligation, which gave general satisfaction. Series of questions were proposed in theology and ecclesiastical history, to be answered in writing at the time, which was done with much readiness and accuracy; and the replies on the Epistle to the Hebrews showed close attention to the original text. The answering was equally creditable in Hebrew, general science, and other branches of study prosecuted under the able superintendence of Mr. Bewglass. In the evening there was a well-attended and lively *soirée*, in Plunket-street, the Rev. S. G. Morrison in the chair, when addresses were delivered by the Rev. Messrs. Bell, White, Campbell, Smith, Williams, King, &c.

On the evening of Wednesday, June 12th, an ordination service was held in York-street Chapel, when Mr. Murphy, who had completed his term of study in the College, was set apart to the work of the ministry as an agent of the Union. The Rev. James Bewglass, A.M., classical and general tutor, read the Scriptures and offered the introductory prayer. A most lucid statement of the general principles held by the Congregational body was given by the Rev. Noble Shepperd. The Rev. John Hands, Secretary of the Hibernian Auxiliary to the London Missionary Society, with much Christian affection, proposed the usual questions, and received from Mr. Murphy brief, but

interesting, accounts of his personal history as a Christian—of his reasons for thinking himself called to the ministry, and for exercising his ministry in connexion with the Congregational Union of Ireland—and of those great truths which he purposed making the subjects of his instructions. The ordination prayer was then offered by his pastor, the minister of the place; after which the Rev. J. R. Campbell, A.M., addressed him in a charge full of power and unction. The Rev. A. King delivered to the people a discourse, earnestly impressing their responsibilities; and the Rev. James Godkin concluded the solemn engagements of the evening by prayer and the benediction. The hymns were given out by the Rev. Messrs. Shaw, Hodgens, Heathcote, Bell, Smith, Williams, and White.

On Thursday evening, June 14th, the Annual Public Meeting was held in York-street Chapel, Timothy Turner, Esq., Treasurer, in the chair. After singing and prayer, by the Rev. A. Bell, of Ballycraigy, the Report of the Committee was read, giving an interesting account of—1st. The various Home Mission labours connected with the Union in the several provinces of the country; also intimating the pressing want of additional agents. 2nd. Its College department, by which it appeared that, besides the instructions given by the theological and general tutors, the students had been provided with a teacher in the Irish language, and had attended lectures on elocution. 3rd. Its financial circumstances and prospects; where acknowledgments were made of the great encouragement received through the deputations to England and Scotland. And 4th. Its fraternizations with other bodies, including the Free Church of Scotland, the Congregational Union of the same country, and the Congregational Union of England and Wales. The receipts from Ireland considerably exceeded those of last year. It was then—

Moved by the Rev. N. SHEPPARD, of Sligo; seconded by the Rev. J. HODGENS, of Belfast, and resolved unanimously—

“ That the Report and Statement of Accounts, now read, be approved and circulated. That we cordially rejoice in, and devoutly acknowledge, the favour which Divine Providence has shown to the Congregational Union of Ireland, with its Home Mission and College, and hereby renew the expression of our attachment and confidence towards it, as well adapted to promote the welfare of our body and the spread of the Gospel in the country. Also, that the following be the office-bearers for the ensuing year.” (The list included members in Cork, Limerick, Belfast, Sligo, Newry, &c., as well as in Dublin.)

Moved by the Rev. J. GODKIN, of Dublin; seconded by the Rev. A. KING, of Cork, and resolved unanimously—

“ That we recognise, with affectionate gratulation and respect, the presence of the Rev. J. R. Campbell, A.M., of Edinburgh, as delegate from the Congregational Union of Scotland; that we record, with Christian acknowledgments, the warm fraternal reception given to Mr. Godkin and Mr. King, as our delegates, the one at the Anniversary of the Scottish Union, and the other at the Annual Assembly of the Congregational Union of England and Wales; also, that we feel deeply indebted to the numerous ministers, congregations, and individuals, in various parts of Great Britain, who have so generously accorded their countenance and support to our work during the past year.”

This resolution having passed, the Chairman introduced Mr. Campbell to the meeting, giving him, at the same time, “ the right hand of fellowship;” after which Mr. C. acknowledged the vote in a speech of great ability, referring to the history of the Scottish Union, and the circumstances of Congregationalism in that country, as affording great encouragement to the Irish Union, and strongly assuring the meeting that no assistance which the Scottish churches could give should be withheld, when applied for. The Rev. Messrs. Heathcote, of Coleraine, and Williams, of Limerick, briefly, but with much earnestness, stated their persuasion that what England had

yet done for the Irish Union was little, compared with what the friends and churches there would do, were they made acquainted with the nature and claims of the institution.

Moved by JOHN WALLER, Esq., barrister; seconded by the Rev. J. D. SMITH, of Newry; supported by the Rev. G. GOULD (Baptist,) of Dublin, and resolved unanimously—

“ That we cannot but regard the present position and course of affairs in these countries as fraught with the most important consequences to the kingdom of Christ; that, holding His truth and church to be matters altogether independent of the civil power, we anticipate, with prayerful confidence and satisfaction, the disenthralment of His cause from many secularising and obstructive associations, and, consequently, its enlargement and prosperity, as likely to result from the events now occurring—and that the circumstances of the Christian profession demand of the Congregational body that its members should be scripturally established in their principles, and especially that they should connect with the knowledge and avowal of those principles the exemplification of practical godliness and the spirit of universal love.”

Moved by the Rev. SAMUEL SHAW, of Moy; seconded by J. J. KING, Esq., and resolved unanimously—

“ That we gladly embrace the opportunity afforded of thus publicly declaring our fellowship with the universal church, and our good-will towards every endeavour for extending the blessings of salvation among men; that we hail with unspeakable delight the approximation of evangelical Christians to each other in the unity of the Spirit; and that we resolve, in the strength of Divine grace, to devote ourselves, with renewed zeal, to carry out the intentions of our common Lord, in the edification of his people and the conversion of the world.”

The Meeting closed with the Doxology.

On the following evening, Friday, the Lord's Supper was administered in Plunket-street Meeting-house, the Rev. S. G. Morrison presiding, and other ministers taking parts in the service. Thus closed the engagements of the Anniversary, which was indeed a season of hallowed refreshing. The attendance at the several meetings, and the spirit which pervaded them, were alike excellent. It was felt that God was with his people, cheering them on in their undertaking—that he had done great things, and was preparing to do still greater, for the denomination and for the country, by the Congregational Union. It could readily employ many more Mission Agents, if men of suitable qualifications offered, and means were forthcoming for their support.

COLLEGiate INSTITUTIONS.

ROTHERHAM COLLEGE.—The Annual Examination of the students in this institution took place on Monday and Tuesday, the 24th and 25th of June last; and on the Wednesday following was held the usual Public Meeting of the subscribers and supporters. The Rev. T. Scales, of Leeds, presided at the examination in Rhetoric, Church History, Biblical Interpretations, and Theology. The students were required to give written answers to questions, not previously communicated, extending over the studies of the entire session, and acquitted themselves in a highly satisfactory manner. In addition to these subjects, very exact attention was given to the critical reading of the ancient prophecies, in Hebrew, and the Syriac version of the epistle to the Ephesians. There was likewise an animated oral examination of the theological class, in the presence of numerous ministers from different parts of the kingdom.

The Rev. B. B. Haigh conducted the examination in Classical Literature and the Languages. At no period in the history of the institution has the classical examination exhibited so large an amount of solid, accurate, and elegant scholarship. Some

of the most difficult authors, in the highest walks of Grecian literature, were read with fluency, and with a nice perception of the shades of meaning, to be attained only by the long practice of well-instructed readers.

The meeting of the subscribers and friends was more numerously attended than on any recent occasion, and much animation was displayed throughout the proceedings. Mr. Hamer, the senior student, delivered an essay—"On the Work of the Holy Spirit in Regeneration," which was well received; and the Rev. Mr. Scales afterwards addressed the students, and gave them many important counsels.

The Treasurer's Report of the finances was more favourable than formerly, owing to a considerable increase of subscriptions in London, and in the West Riding, during the past year, to which we hope large additions will yet be made, to place this improving institution above the afflictions of poverty. A very interesting character was imparted to this Anniversary, from the circumstance of its introducing the jubilee year of the college; and a lively feeling was experienced by all present, that some effort for the improvement of the institution should be undertaken, which might be a worthy celebration of the fiftieth year of its existence. More than one hundred and sixty ministers have been educated in this college, and many of them eminent in literature and pastoral usefulness, are now living. The Rev. J. Hammond, of Handsworth, near Birmingham, one of the oldest of these *alumni*, had the satisfaction of presenting £115, part of a fund intrusted to the discretionary disposal of the Rev. B. Brook, who was Mr. Hammond's fellow-student, as the foundation of a Jubilee Fund, and a committee was appointed to carry out the wishes of the meeting in this respect.

ANNIVERSARY OF AIREDALE COLLEGE.—On Monday, the 17th of June, the classical examination of the students of Airedale College was conducted by the Rev. J. Glyde and the Rev. J. Stringer.

The following is an extract from the report to the constituents:—"The examination has been conducted principally in writing. Passages selected out of the classical authors which have been studied during the session, have been translated; and collateral questions in grammar and history have been answered by every student. We are happy in being able to express satisfaction with the general character of the papers submitted to us, as indicating attentive study and reputable attainments, and to bestow cordial praise on some of them." The theological examination took place on Tuesday the 18th, and was conducted by the Rev. Thomas Scales and the Rev. J. Pridie. After giving an account of the various departments in which the students were examined, they say:—"Judging from these efforts and specimens, the examiners have great pleasure in stating their conviction that the students now in the college have shown on this occasion, that they duly appreciate the means of preparation for the sacred office which your kindness has provided for them; and that during the session, which is now closing, they have carefully improved their opportunities for the acquisition of knowledge. The progress and the attainments they have already made, give unequivocal evidence and promise of what they may become by their diligent perseverance in the course of study on which they have entered; and which it will be both their duty and their interest to prosecute, even after they have left your institution. Indeed, it will be their own fault, and alike the effect and the punishment of a culpable indifference and neglect, if several of the young men, whose progress, thus far, we have marked with approbation and pleasure, should fail to attain to a high measure of scholarship, and distinguish themselves as able and sacred theologians, to go forth to honour the college which has trained them, and to bless the churches in which they may be called by the providence of God to fulfil their future ministry." On Wednesday, at 11 o'clock, A.M., the public meeting was commenced in the college chapel. After prayer had been

offered up by the Rev. T. A. Savage of Wilden, two of the senior students read essays: Mr. Douthwaite, on "the Divinity of Christ," and Mr. Richards on "the Relative Importance of Preaching, and the Ordinances of Baptism and the Lord's Supper." Both of the essays were of such a character as to give great satisfaction to those who heard them. Other two of the students (Mr. Stead and Mr. Hotham) were prepared to read essays, but were prevented by want of time. The Rev. Thomas Stratton, of Hull, then delivered a most excellent and impressive address to the students. After this, the constituents adjourned to the college, H. T. Forbes, Esq. being called to the chair, the report for the last year was read by the Rev. D. Fraser, M.A., of Glasgow University, and the other business of the institution transacted. The proceedings of the day were, throughout, of a harmonious and encouraging nature; and the only circumstance of a discouraging character was that the college is still in debt. In the evening a sermon was preached by the Rev. J. S. Hastie, of Otley, from Judges xviii. 41-45.

CONGREGATIONAL SCHOOL, LEWISHAM.—The annual examination of the pupils in this establishment took place on Wednesday, June 30. The Rev. Professor Hoppus presided on the occasion, assisted by Rev. Samuel Ransom. The whole business of the day gave considerable satisfaction to the friends assembled, among whom were the Rev. Messrs. Rogers, Mirams, Smith, Malden, and Rose. The following report has been presented to the Committee.

"At the request of the Committee I have the pleasure to state, that in the classical department the younger boys, comprising the three first classes, had prepared some parts of Peithman's Latin Grammar; the fourth and fifth classes had read during the school session portions of the Edinburgh Latin *Delectus*. The sixth class had read parts of Cæsar's Gallic War and Civil War, two Eclogues of Virgil, and part of the fourth book of the *Georgics*. One pupil had read the *Ars Poetica* of Horace, some of the odes in the first book, and about twenty chapters of Livy; and in Greek, part of the Edinburgh *Delectus*.

"The examination was extended to most of the above books, and included scanning the metres, and turning English into Latin. Considering the short time which has elapsed since a large proportion of the boys entered on their classical studies, and the manner in which the rest acquitted themselves, the examination was satisfactory.

"In arithmetic, algebra, and geometry, the pupils had studied the simple and compound rules, and some of the further branches of commercial arithmetic, fractions, and decimals, the square and cube root, the elementary operations of algebra, and equations of the first and second degrees. One pupil had also gone through the first four books of Euclid, and the cases of plane trigonometry.

"In this part of the examination, upwards of one hundred questions, prepared by the examiner, were laid before the pupils, who were required to solve them, without aid, either orally, or from books. To these questions, seven hundred and two answers were returned to the examiner, of which four hundred and ninety-three were correct solutions, and more would probably have been done, had not the time allowed been limited.

"JOHN HOPPUSS."

"P.S.—I beg to add, that I quite concur in the opinion expressed by the classical master, respecting the importance of an addition to the school library, of the most modern and useful grammars, lexicons, classical maps and works, furnishing collateral aid to the more advanced classical pupils. A set of such books would materially promote the objects of this valuable institution, the funds of which, it is to be regretted, are too restricted, at present, to place within its reach all the books of the above kind which are desirable, *without donations from its friends*."

Contributions and donations will be thankfully received at the Congregational Library, Blomfield-street.

MISCELLANEOUS INTELLIGENCE.

THE ACT OF PARLIAMENT RELATING TO DISSENTING CHAPELS.

As this measure has now become the law of the land, there are many of our readers who may wish to see it with its final amendments, and therefore we take the earliest opportunity of inserting it.

An Act for the Regulation of Suits relating to Meeting Houses and other Property held for religious Purposes by Persons dissenting from the United Church of England and Ireland.—July 19, 1844.

Whereas an act was passed in the first session of the first year of the reign of King William and Queen Mary, intituled "An Act for exempting their majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws :" and whereas an act was passed in the nineteenth year of the reign of King George the Third, intituled "An Act for the further relief of Protestant Dissenting Ministers and schoolmasters :" and whereas an act was passed in the fifty-third year of the reign of King George the third, intituled "An Act to relieve persons who impugn the doctrine of the Holy Trinity from certain penalties :" and whereas an act was passed by the parliament of Ireland in the sixth year of the reign of his majesty King George the first, intituled "An Act for exempting the Protestant Dissenters of this kingdom from certain penalties to which they are now subject :" and whereas an act was passed in the fifty-seventh year of the reign of King George the Third, intituled "An Act to relieve persons impugning the doctrine of the Holy Trinity from certain penalties in Ireland :" and whereas prior to the passing of the said recited acts respectively, as well as subsequently thereto, certain meeting houses for the worship of God, and Sunday or day-schools (not being grammar-schools), and other charitable foundations, were founded or used in England and Wales and Ireland respectively for purposes beneficial to persons dissenting from the Church of England and the Church of Ireland and the united Church of England and Ireland respectively, which were unlawful prior to the passing of those acts respectively, but which by those acts respectively were made no longer unlawful: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that with respect to the meeting houses, schools, and other charitable foundations so founded or used as aforesaid, and the persons holding or enjoying the benefit thereof respectively, such acts, and all deeds or documents relating to such charitable foundations, shall be construed as if the said acts had been in force respectively at the respective times of founding or using such meeting houses, schools, and other charitable foundations as aforesaid.

II. And be it enacted, that so far as no particular religious doctrines or opinions, or mode of regulating worship, shall on the face of the will, deed, or other instrument declaring the trusts of any meeting house for the worship of God by persons dissenting as aforesaid, either in express terms, or by reference to some book or other document as containing such doctrines or opinions or mode of regulating worship, be required to be taught or observed or be forbidden to be taught or observed therein, the usage for twenty-five years immediately preceding any suit relating to such meeting house of the congregation frequenting the same shall be taken as conclusive evidence that such religious doctrines or opinions or mode of worship as have for such period been taught or observed in such meeting house may properly be taught or observed in such meeting house, and the right or title of the congregation to hold such meeting house, together with any burial ground, Sunday or day-school, or minister's house attached thereto; and any fund for the benefit

of such congregation, or of the minister or other officer of such congregation, or of the widow of any such minister, shall not be called in question on account of the doctrines or opinions or mode of worship so taught or observed in such meeting house: provided nevertheless, that where any such minister's house, school, or fund as aforesaid shall be given or created by any will, deed, or other instrument, which shall declare in express terms, or by such reference as aforesaid, the particular religious doctrines or opinions for the promotion of which such minister's house, school, or fund is intended, then and in every such case such minister's house, school, or fund shall be applied to the promoting of the doctrines or opinions so specified, any usage of the congregation to the contrary notwithstanding.

III. Provided always, and be it enacted, that nothing herein contained shall affect any judgment, order, or decree already pronounced by any court of law or equity; but that in any suit which shall be a suit by information only and not by bill, and wherein no decree shall have been pronounced, and which may be pending at the time of the passing of this act, it shall be lawful for any defendant or defendants for whom the provisions of this act would have afforded a valid defence if such suit had been commenced after the passing of this act to apply to the court wherein such suit shall be pending; and such court is hereby authorised and required, upon being satisfied by affidavit or otherwise that such suit is so within the operation of this act, to make such order therein as shall give such defendant or defendants the benefit of this act; and in all cases in which any suit now pending shall be stayed or dismissed in consequence of this act, the costs thereof shall be paid by the defendants, or out of the property in question therein, in such manner as the court shall direct.

RESOLUTIONS ON THE DISSENTERS' CHAPELS BILL.

AT A Meeting (held on July 22nd, 1844, at Exeter Hall) of the Committee associated to oppose the Bill, consisting of clergy and members of the Established Church—of Wesleyan Methodists—of the deputation from the Irish Presbyterians—of the Free Church of Scotland—and of orthodox Dissenters of all denominations,—it was reported,—

That although, on the final struggle for the rejection of the measure in the House of Peers, on Monday last, the majority of that House were favourable to the Bill, yet that the following Fifty-two Right Reverend and Noble Lords voted for the rejection:—

PRESENT.—*Archbishop.*—Armagh. *Dukes.*—Manchester, Buckingham. *Marquis.*—Cholmondeley. *Earls.*—Cardigan, Galloway, Mansfield, Egmont, Roden, Mountcashell, Bandon. *Viscounts.*—Doneraile, Combermere. *Bishops.*—London, Llandaff, Gloucester, Chichester, Lichfield. *Lords.*—Teynham, Boston, Kenyon, Lyttleton, Calthorpe, Bayning, Blayney, Carbery, Bexley.

PROXIES.—*Duke.*—Newcastle. *Earls.*—Carnarvon, Onslow. Clancarty. *Viscounts.*—Lorten, O'Neill. *Bishops.*—Winchester, Lincoln, Rochester, Salisbury. *Lords.*—Walsingham, Grantley, Feversham, Wynford.

PAIRS.—*Earls.*—Denbigh, Essex, Dunmore, Mayo, Cadogan, Brownlow. *Viscounts.*—Maynard, Sidmouth. *Lords.*—Willoughby de Broke, Castlemaine, Rayleigh.

Whereupon it was resolved:—

“ 1. That whilst—as persons conscientiously desirous to maintain scriptural truth, uphold the just and established principles of law, and to preserve charitable trust property from misappropriation and abuse—this Committee lament the legislative sanction given to an unrighteous design, and effected by a coalition of political parties, aided by Roman Catholic support,—yet they rejoice in the opportunity that has been occasioned for an union between different bodies of sincere believers in the essential

In the *House of Lords* the amendments on the Dissenters' Chapels Bill were adopted, and the act passed, to the great disgust of evangelical Christians of all denominations.

The Bill for continuing the sees of St. Asaph and Bangor as distinct dioceses under separate bishops, after having been affirmed by the House, was extinguished by a declaration from the Duke of Wellington, "That the bill touched, in a most material degree, the prerogatives of the crown, namely in the regulation and resources of the church," to which the crown had not consented, and therefore they could not proceed. This affords rather a significant comment upon the 37th Article.

The crime of arson, which has prevailed to an alarming extent in the eastern counties, has been brought before the Judges at the Norfolk and Suffolk assizes, and the trials of the prisoners throw much light upon the sad condition of our rural population.

In Norfolk there were thirty-two incendiaries arraigned, seventeen of whom were under twenty years of age; while, of the thirty who were charged with the same offence in Suffolk, fifteen could neither read nor write; indeed, of the fifty-five prisoners in the calendar, only five could read and write well; and not one of these was an agricultural labourer. It is not the least affecting circumstance, that most of these victims of ignorance and vice were committed to gaol by *clerical* magistrates, who ought to have shown them a more excellent way. The Bishop of Ely, indeed, has addressed a letter to his clergy, exhorting them to warn the people in their sermons against this lawless and cowardly practice. We trust that the Dissenting ministers, who possess so much influence with the people, will not be forgetful to employ it against this crying evil.

The celebrated case respecting the stone altar and credence-table erected in the Round Church, Cambridge, by the Camden Society, in that university, contrary to the wishes of the Rev. R. R. Faulkner, the incumbent, came to be heard in the Bishop of Ely's Court, on Thursday, July 25th. Immediately after a learned and lengthened argument, the court decided in favour of the *altar*, &c., and the incumbent at once appealed to the Archbishop's court. But we have little expectation that the true Protestants in the Church of England will find much favour in the "Courts Christian."

It was intended that Lord's-day, July 28th, should be observed by the Roman Catholics throughout IRELAND, as a day of humiliation and prayer, on account of the imprisonment of Mr. O'Connell and his co-conspirators. Dr. Murray, the titular archbishop of Dublin, interposed his veto, and thus the clergy were obliged throughout his diocese to abstain from reading aloud at their altars, the form that had been prepared for the occasion.

It is an extraordinary and gratifying circumstance that the criminal calendar at the summer assizes throughout Ireland is unusually light; several of them being maiden assizes, having no prisoners to arraign.

ANSWERS TO CORRESPONDENTS.

Favours have been received from—

Rev. Drs. J. P. Smith—R. W. Hamilton—O. T. Dobbin—W. Urwick—J. Leischchild—and R. Vaughan.

Rev. Measrs. R. Parry—E. Mannering—G. Rose—T. S. Chalmers—J. Elrick—J. Spencer—J. Harrison—J. Rutherford—W. Davis—Walter Scott—R. Ashton—Henry Richard—George Smith.

Messrs. S. Lewin—J. Read—T. S. Chalmers—J. W. Smith.

A Congregational Minister.

Honestas no doubt deserves his *nomme de guerre*, but the editor hopes that he does not intend to restrict it to himself and his friends. We venture to claim for those who have stood aloof from the new scheme of agitation, equal conscientiousness and integrity with their more fervid brethren.

